



CHARITY

HOPE

FATHER

THE  
PRACTICE OF  
PIETIE:

Directing a Christian  
how to walk that he  
may please God.  
Implied by the Author  
in his last Edition.

With a new and corrected  
Preface to the promise  
of the 4. 5.



REMEMBER THE  
TEXT Eph. 5.



WATCH  
doubt a.g.

RED SEA.

Baptisme. *and 17.*

LOSVAN

AMATE

Spirit

Flesh

Truth

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By John Handlon.

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To the high and mighty  
 P R I N C E  
 C H A R L E S  
 Prince of Wales.

**C**H R I S T I E S V S, the  
 P R I N C E of Princes,  
 bleſſe your Highneſſes with  
 length of dayes; and an in-  
 creaſe of all Graces; *which may make*  
*you truly prosperous in this life, and*  
*eternally happy in that which is to*  
*come.*

Jonathan ſhot three Arrowes, to  
 drive David further of from Sauls furie:  
 and this is the third Epistle which I  
 have written, to draw your Highneſſe  
 neerer to Gods favour, by directing  
 your heart to begin (like Iſiah) in  
 your youth, to ſeeke after the God of  
 David, (and of Iacob) your Father  
 Not but that I know, that your High-  
 neſſe doth this without mine admoni-  
 tion; but becauſe I would with the A-  
 poſtle, have you to abound in every  
 Grace, in Faith & knowledge, and in  
 all diligence, and in your love to Gods  
 ſervice and true Religion. Never was  
 there more need of plain and unfai-  
 ned Admonitions: for the Comick  
 in that ſaying, ſeemes but to have pro-

1 Tim.  
 6. 15.  
 Rev.  
 22. 13

1 Sam.  
 20. 20  
 22  
 Chron  
 34. 3.  
 b Qui  
 monet  
 ut fa-  
 ciat,  
 quod  
 iam  
 facit,  
 ipſe  
 monen-  
 do  
 laudat,  
 & hor-  
 tat  
 com-  
 probat  
 acta  
 ſua.  
 ca Cor.  
 8. 7.

# THE EPISTLE

Matt.  
25, 1.  
&c.  
2 Tim.  
2, 4.  
a Exem-  
plum  
accidit  
mulie-  
ris, Do-  
mino  
teste,  
cuius  
thea-  
trum  
adiit,  
& inde  
cum  
Dæmo-  
n.ored  
iit, Ita  
que in  
exorcis-  
mo cū  
onera-  
retur

phencyed of our times, Obsequium a-  
micos, veritas odium parit. And no  
marvell; seeing that we are fain in-  
to the dregs of Time, which being  
the last, must needs be the worsts days.  
And how can there be worse, seeing  
Vanitle knows not how to be vainer,  
nor Wickednesse how to be more  
wicked? and whereas heretofore those  
have been counted most holy, who  
have shewed themselves most zea-  
lous in their Religion: they are now  
reputed most discreet, who can make  
the least profession of their Faith.  
And that these are the last dayes, ap-  
pears evidently; because the Secu-  
ritie of mens eternall state hath so  
overwhelmed (as CHRIST fore-  
told it should) all sorts: that most who  
now live, are become lovers of plea-  
sures, more then lovers of GOD:  
And of those who pretend to love  
GOD, O GOD! what sanctified  
heart can but bleed, to behold how  
seldome they come to Prayers? how  
irreverently they heare Gods Word?  
what strangers they are at the Lords  
Table? what assiduous spectators they  
are at Stage-playes! where (beeing  
Christians) they can sport themselves,  
to heare the Vassals of the

scoffing

immundus spiritus, quod ausus est fidelem aggredi: con-  
stanter & iustissime quidem (inquit) feci, in meo eam  
inveni. Tert. de spect. lib. 6, 26. Therefore Tertullian.  
in cap 6. calls the Stage, Diaboli Ecclesiam, & Cathedram  
pestilentiarum. Iam 5, 9. Rev. 21, 27.

## DEDICATORIE.

scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-Pipes in their bibbing houses. So that he who would now adayes seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never lesse remorse for sin. Never was the Iudge neerer to come, never was there so little preparation for his Comming. And if the Bridegroom should now come, how many (who think themselves wise enough, and full of all knowledge) would be found foolish Virgins, without one Drop of the Oyl of saving Faith in their lamps? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good book haps into their hands; or some good motion commerh into their heads whereby they are put in minde to consider the uncertaintie of this life present; or how weak assurance they have of eternall life, if this were ended: and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forth-

Matth.  
25, 8.

## THE EPISTLE

with whispers the Hypocrite in the Eare, that though it be fit to think of these things, yet, It is not yet time; And that he is yet young enough (though he can not but know, that many millions as young as himself are already in Hell, for want of timely repentance,) Presumption warranteth him in the other Eare, that he may have time hereafter, at his leisure to repent: and that howsoever others dye, yet he is far enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increase his wealth and greatnesse. And hereupon (like Salomons sluggard) hee yeelds himself to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sinnes: til at last, Despaire (Securities ugly Handmaid) comes in unlooked for, and shewes him his Houreglasse; dolefully telling him, that his time is past: and that nothing now remains, but to dye, and be damned. Let not this seem strange to any, for too many have found it too true, and more, without more grace, are like to be thus soothed to their end: and in the end nared to their endlesse perdition.

Inde  
v. 3.

In my desire therefore of the com-  
mo<sub>n</sub>

## DEDICATORIE.

mon salvation ; but especially of your Highnesse , everlasting welfare , I have endeavoured to extract (out of the Chaos of endlesse controversies) the old Practice of true Piety , which flourished before these Controversies were hatched : which my poor Labours (in a short while) cometh now forth againe the 31. time, under the gracious protection of your Highnesse favour , and by their entertainment seem not to be altogether unwelcome to the Church of Christ . If to be pious , hath in all ages been held the truest honour ; how much more honourable is it , in so impious an age , to be the true Patron and Pattern of Pietie ? Pietie made David , Solomon , Iehoshaphat , Ezechias , Iosias , Zerubabel , Constantine , Theodosius , Edward the sixt , Queene Elizabeth , Prince Henry , and other religious Princes , to be so honoured ; that their names (since their deaths) smell in the Church of GOD like a precious Oyntment , and their remembrance is sweete as Honey in all mouthes , and as Musick at a Banquet of Wine ; when as the lips of others , who have been godlesse and irreligious Princes , do rot and stink in the memorie of Gods people . And what honour is it for

Eccle.

7, 2.

Eccle.

4, 21.

## - THE EPISTLE

great men to have great titles on earth; when God accounts their Names unworthy to be written in his Book of life in Heaven?

1 Lnk.  
10, 20.  
Rev.  
17, 8.

It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord.

Exod.  
31, 29,  
30.

2 Cor.  
3, 18.

And seeing this life is uncertain to all, especially to Princes: What argument is more fit, both for Princes, and People to studie, then that which teacheth sinfull man to deny himself by mortifying his corruption: that he may enjoy Christ, the Author of our salvation: To renounce these false and momentany pleasures of the world, that he may attain to the true and eternall joyes of Heaven: and to make them truly honourable before God in Piety, who are now onely honourable before men in vanity? What charges soever we spend in earthly vanities, for the most part, they either dye before us, or we shortly dye after them: but what we spend like Mary in the Practice

Matt.  
23, 13.

# DEDICATORIE.

Etice of Piety, shall remain our true  
 memoriall for ever. For a Piety hath the  
 promise of this life, and of that which shall  
 never end. But <sup>b</sup> without Piety there is  
 no internall comfort to be found in  
 Conscience, nor externall peace to  
 be looked for in the world, nor any  
 eternall happines to be hoped for in  
 Heaven. How can Pietie but pro-  
 mise to her self a zealous Patron of  
 your Highnesse, being the sole Son  
 and Heire of so gracious and great a  
 Monarch: who is not onely the De-  
 fender of the Faith by Title; but al-  
 so a defender of the Faith in truth:  
 as the Christian World hath taken no-  
 tice by his learned confuting of Bel-  
 larminus over-spreading Heresies; and  
 his suppressing in the Blade of Vor-  
 stius Athean blasphemies? And how  
 easie is it for your Highnesse to equall  
 (if not to exceed) all that went before  
 you, in Grace and Greatnesse; if  
 you do but set your heart to seek, and  
 to serve God; considering how reli-  
 giously your Highnesse hath been e-  
 ducated by godly and vertuous Go-  
 vernours and Tutors: as also that you  
 live in such a time, wherein Gods pro-  
 vidence and the Kings religious care  
 have placed over this Church (to the  
 unspeakeable comfort thereof) ano-  
 ther venerable <sup>c</sup> Iehojada, that doth

A 5 good

James Fullerton. d The gracious Archbishop of Cam. O. A.  
 1 Chr. 24, 19.

2 1 Ti-  
 moth.  
 4. 8.  
 b Prin-  
 cipibus  
 ad sala-  
 tem so-  
 lasatis  
 vera est  
 pietas,  
 absque  
 illa vero  
 nihil  
 est vel  
 exerci-  
 tus vel  
 impera-  
 toris for-  
 titudo  
 vel ap-  
 paratus  
 reli-  
 quus.  
 Toxem.  
 Eccles.  
 hist.  
 lib. 9.  
 cap. 1.  
 c The  
 honora-  
 ble Sir  
 Robert  
 Cary  
 Knight  
 and the  
 religi-  
 ous La-  
 dy Ca-  
 ry his  
 wife,  
 &c.  
 Thomas  
 Mur-  
 ray Sir

## THE EPISTLE

a Chr.  
28, 9.

good in our Israel both towards God and towards his House: of whom your Highnesse at all times, in all doubts, may learn the sinceritie of Religion, for the Salvation of your inward Soul: and the wisest counsell for the direction of your outward state? And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your self, that your Highnesse heares your religious Father Iames, speaking unto you, as sometimes holy David spake to his son Salomon: And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he wil cast thee of for ever.

To help you the better to seek and serve this God Almightye, who must be your chief Protectour in life, and onely Comfort in death: I heere once again on my bended knees offer my old Mite new stamp't; into your Highnesse hands: daily for your Highnesse offering up unto the most High; my humblest prayers, that as you grow in age and stature: so you may (like your Master Christ) increase in wisdom and  
favour.



## DEDICATORIE.

favour with God and all good men.  
This suit will I never cease . In all o-  
ther matters I will ever rest

*Your Highnesse humble Servant,  
during life to be commanded.*

LEWES BAYLY.

Ad CAROLVM Principem.

*Tolle malos, extolle Pios, cognosce Teipsum:  
Sacra tene, Paci consule, disc e pati.*

TO

T O T H E  
devout  
R E A D E R.

**I** Had not purposed to enlarge the last Edition, save that the importunitie of many devoutly disposed, prevailed with me, to adde some points and to amplifie others. To satisfie whose Godly requests, I have done my best endeavour: & withal finished all that I intend in this argument, If thou shalt hereby reape any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own. Farewel in the Lord Iesus.

T H E

T H E  
P R A C T I C E  
O F P I E T Y.

Directing a Christian how to walk,  
that he may please God.

**W**Ho ever thou art y<sup>e</sup> lookest  
into this book, never un-  
dertake to read it; unlesse  
thou first *resolvest* to be-  
come from thy heart; an unfained Pra-  
ctitioner of Piety. Yet read it, and that  
speedily, lest before thou hast read it  
over, God (by some unexpected death)  
cut thee off, for thine inveterate Im-  
piety.

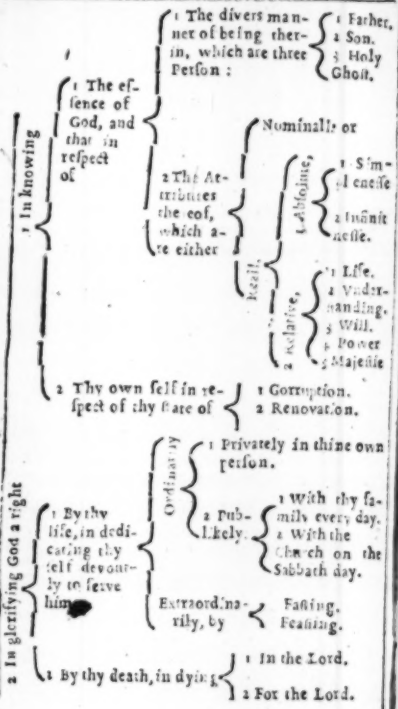
Unlesse that a man doth truly know  
God, he neither can nor will worship  
him aright: for how can a man love  
him, whom he knoweth not? and who  
will worship him, whose help a man  
thinks he needeth not? and how  
shall a man seek remedy by Grace,  
who never understood his misery by  
Nature? Therefore (saith the Apostle)  
He that cometh to God, must beleeve  
that God is, and that he is a rewarder  
of them that seek him.

<sup>b</sup> And for as much as there can be  
no true Piety, without the knowledge  
of

Tum  
Deum  
amare  
libet  
cum  
persona  
suum  
habe-  
mus  
ipsum  
esse  
optimu  
maxi-  
mum,  
ubique  
presen-  
tem,  
omnia  
id no-  
bis effi-  
cienti  
eum in  
quo vi-  
vimus,  
move-  
mur,  
sumus  
Bucer.  
in Ps.  
115.

<sup>a</sup> Heb. 11, 6. <sup>b</sup> Danda imprimis opera est, ut Deum no-  
tum: quotquot salutes esse volumus. Quid nolis, si  
te ipsum nolis?

The Practice of Piety consists



of

of God; nor any good practice, without the knowledge of a mans own self: we will therefore lay down the knowledge of Gods Majestie, and Mans Misericordie, as the first and chiefest grounds of the Practice of Piety.

*A plain description of the Essence and Attributes of God, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily beleieve, that will be saved.*

**A**Lthough no creature can define what God is, because he is <sup>a</sup> incomprehensible, and <sup>b</sup> dwelling in inaccessible light: yet it hath pleased his Majestie, to reveal himself in his Word unto us, so far as our weak capacity can best conceive him. Thus:

God is that <sup>a</sup> one <sup>b</sup> spirituell and <sup>c</sup> infinitely <sup>d</sup> perfect <sup>e</sup> Essence, whose being is <sup>f</sup> of himself eternally.

In the Divine Essence, we are to consider 2 things: First, the divers manner of being therein: secondly, the Attributes thereof.

The divers manner of being therein, are called <sup>g</sup> Persons.

A Person is <sup>a</sup> <sup>b</sup> distinct subsistence of the <sup>c</sup> whole Godhead.

There

<sup>c</sup> 1 King. 8, 17. <sup>ps</sup> 14, 5. <sup>d</sup> Dent. 32, 4. <sup>e</sup> Exod. 3, 14. <sup>f</sup> 1 Corint. 8, 6. Act. 17, 25. Rom. 11, 36. <sup>g</sup> Hebr. 1, 3. <sup>h</sup> Ioh. 1, 1. Ioh. 5, 31, 37. Ioh. 14, 16. 1 Col. 2, 9. Ioh. 14, 9.

<sup>a</sup> Psal. 143, 3.  
<sup>b</sup> 1 Tim. 6, 16.  
<sup>c</sup> Dent. 4, 35.  
<sup>d</sup> & 32, 39, & 6, 4.  
<sup>e</sup> Isa. 45, 5, 6, 7, 8.  
<sup>f</sup> 1 Cor. 8, 4.  
<sup>g</sup> E. h. 4, 5, 6.  
<sup>h</sup> 1 Tim. 2, 5.  
<sup>i</sup> 1 Ioh. 4, 24.  
<sup>j</sup> 2 Cor. 3, 17.

1 Gen.  
 1, 26,  
 3, 22.  
 & 11,  
 7.  
 Exod.  
 20, 2.  
 Hof.  
 14, 7.  
 Isa. 63  
 9, 10.  
 Zach.  
 3, 1.  
 Hag. 2  
 5, 6.  
 1 Ioh.  
 5, 7.  
 Mat. 3  
 16, 17  
 & 18.  
 19.  
 Ioh.  
 14, 26  
 2 Cor.  
 13, 13  
 b Sing-  
 gula  
 sunt in  
 singu-  
 lis, &  
 omnia  
 in sin-  
 gulis,  
 & sin-  
 gula  
 in om-  
 nibus,  
 & n-  
 num  
 omnia

There are *a three* Divine Persons, the Father, the Son, and the Holy Ghost. These three Persons are not three several substances, but three distinct substances; or three divers manner of being of *b one & the same substance*, & Divine Essence. So *y* a Person in *y* Godhead, is an individual understanding, and incommunicable Subsistence, living of it self, and not sustained by another.

In the unity of the Godhead, there is *a c plurality*, which is not accidental, (for God is a most pure act, and admits no accidents:) nor essential: (for God is one Essence onely) but *a personall*.

The persons in this one Essence are but three. In this *a Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished. But the three Persons in the Divine Essence are distinguished among themselves three manner of wayes;

1. By their Names. 2. By their Order.

3. By their Actions.

I. By their names, thus:

**T**He first Person is named the Father; first, in respect of his *e* naturall Son.

Aug. lib. 8. de Tri. cap. ult. c Gen. 1, 6, & 3, 1. & 11, 7. Isa. 6, 8. *a* Personæ d. vinitatis distinguuntur personaliter. d Dens est indivisus: unus in Trinitate, & inconfusus, trinus in unitate. Iustin, in kaphis. e Mat. 11, 27. Mat. 3, 17.

Son Christ: secondly, in respect of the Elect his <sup>a</sup> adopted sons, that is, those who being not his sons by Nature, are made his sons by Grace.

The second Person is named the <sup>b</sup> Son, because he is <sup>c</sup> begotten of his <sup>d</sup> Fathers substance or nature: and he is called the Word: 1. Because the <sup>e</sup> conception of a Word in mans mind, is the neereſt thing, that in ſome ſort can ſhadow unto us the manner, how he is eternally begotten of his Fathers ſubſtance: & in this reſpect he is alſo called the *Wiſdome of his Father*, Proverb. 8, 12. Secondly, because that by <sup>f</sup> him, the Father hath from the beginning declared his will for our ſalvation: hence called *logos*, quaſi *legen*, the Perſons ſpeaking with, or by the Father. Thirdly, because he is the chief <sup>g</sup> argument of all the Word of God; or that Word, whereof God ſpake, when he promiſed the bleſſed Seed to the Fathers, under the old Teſtament.

The third Perſon is named the <sup>h</sup> Holy Ghost: firſt, because he is <sup>i</sup> ſpiritual without a body; ſecondly, because he is ſpired, & as it were breathed from both the <sup>k</sup> Father and the Son, that

B is,

*non modo inſuffabili genit: Et ſicut exterior, logos, logon interioris effigies quæ ſi: ita æternus ille logos apoſtaticus; æterni Patris imago eſt, & max. ſtatis charactet.* Heb. 1, 3. f. Ioh. 1, 18. Iren. l. 4. c. 13. g. Acts 10, 43. Heb. 1, 1. Lnk. 24, 27. Ioh. 5, 45. Act. 3, 22, 23, 24. h. Iſa. 63, 10, a Cor. 13, 13. i. Ioh. 4, 14. 1 Cor. 3, 17, Ioh. 10, 21, 22. Gal. 4, 5. Ioh. 25, 26.

a Iſaia 63, 16.  
Eph. 3.  
14, 15.  
b Pro. 30, 4.  
c Pſal. 2, 7.  
d Heb. 1, 3.  
Phil. 2, 6.  
e Baſil. ſup. 5.  
Iohan. Sicut meus cogitan do in ſeipſam reſecti- tur, & logo inter- num gignit: ita mens illæ eter- na, quæ eſt Deus pater in ſeip- ſam inſpi- gendo reflexa logon æter-

21 Pet.

2, 15.

16.

22

Cor. 3.

18.

1 Thes.

5, 13.

2 Pet.

1, 2.

b Ori-

go ef-

sentia

in di-

vinis

nulla

est, ori-

go per

sona u

locum

haber

in filio

&amp; spi-

ritu

sancto

Pater

enim

est pater

or fi-

lio,

non

tempo

re sed

ordine

Alsed

e Mar.

28, 19.

1 Ioh.

5, 7.

d Ideo

dicitur

Pater Dei,

quod essentiam absolutam est quidem a seipso

&amp; autotheos, sed ratione tropo n uparalos, sive esse perso-

nalis per aeternam generationem a patre existit: ideoque

non est autonosios. Ioh. 6, 38, 39, Ioh. 5, 19. Mich. 5,

1. Ioh. 1, 1.

is, proceedeth from them both. And he is called holy, both because he is a *holy* in his own nature, and also the immediate a *sanctifier* of all Gods Elect people.

2. By their Order, Thus:

THE persons of the Godhead are <sup>b</sup> either the Father, or those which are of the Father.

The Father is the first person in the glorious Trinity, <sup>d</sup> having neither his being, nor beginning of any other, but of himself; begetting his Son, and together with his Son, sending forth the holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personal existence, have the whole Divine Essence, eternally communicated unto them from the Father. And those are either from the Father alone, as the Son, or from the Father and the Son, as the holy Ghost.

The Son is the second Person of the glorious Trinity, and <sup>y</sup> onely begottē Son of his Father, not by Grace, but by nature; having his <sup>e</sup> being of the Father alone, and the whole being of his Father, by an eternal, and incomprehensible generation: & with the

Pater Dei, quod essentiam absolutam est quidem a seipso & autotheos, sed ratione tropo n uparalos, sive esse personalis per aeternam generationem a patre existit: ideoque non est autonosios. Ioh. 6, 38, 39, Ioh. 5, 19. Mich. 5, 1. Ioh. 1, 1.



ſ Father, ſendeth forth ſ holy Ghoſt. In reſpect of his abſolute Eſſence, he is of himſelf, but in reſpect of his Perſon, he is, by an eternal generation, of his Father. For the Eſſence doth not beget an Eſſence, but the a perſon of the Father begetteth ſ perſon of ſ Son, & ſo he is God of God, & hath frō his Father ſ beginning of his perſon & Order, but not of Eſſence & time.

The holy Ghoſt is the third perſon of the bleſſed Trinity, b proceeding & ſent forth, equally from c both the Father and the Son, by an internall and incomprehenſible ſpiration: For as ſ Son receiveth the whole divine Eſſence by generation, ſo ſ holy Ghoſt receiveth it wholly by ſpiration.

This Order betwixt the three perſons appears, in that the Father begetting, muſt in order be before the Son begotten; and the Father and Son before the Holy Ghoſt, proceeding from both.

This Order ſerves to ſet forth unto us two things: firſt the manner how the Trinity worketh in their external actions: as that the Father worketh of himſelf, by the Sonne and the Holy Ghoſt; the Son from the Father, by the holy Ghoſt; the Holy Ghoſt from ſ Fa-

B 2

ther

p. 9. 33. b Ioh. 15. 26. & 16. 15. therefore Rom. 8. 9. the Holy Ghoſt is called the Spirit of Chriſt. c Spiritus S. a Patre & a Filio procedit, tanquam ab uno & eodem principio in duabus tantum perſonis ſubſiſtente, non autem tanquam a duobus ac diverſis principiis.

a Pſal.

2. 7.

Heb. 1

5.

Aliud

eſt ha-

bere

Eſſen-

tiam

divi-

nam a

ſeipſo:

&amp; ha-

bere

eſſen-

tiam di

vinam

a ſeipſa

exiſ-

tentiæ:

remora

enim

relatio

ne ad

patrem

ſola

reſtat

eſſenti

que eſt

a ſeipſa

hinc

ſilius

dicitur

princi

pius,

non

eſſen-

tians,

Th.

Sum.

a *Hinc*  
*Dei in*  
*men*  
*sape in*  
*scriptu-*  
*ris Pa-*  
*tri tri-*  
*buitur.*  
 Ioh. 1.  
 14, 1.  
 Rom.  
 8, 3.  
 1 Cor.  
 15, 24.  
 b Mat.  
 11, 25.  
 25, 27.  
 Ioh. 5.  
 19, 20.  
 21, 22.  
 23.  
 Ioh.  
 11, 41.  
 42.  
 Ioh.  
 12, 49.  
 c 2.  
 Cor. 5.  
 13, &c.  
 d In-  
 carna-  
 tio  
 verbi  
 proprie  
 non  
 Patri  
 nec

ther & the Son. Secondly, to distin-  
 guish y first & immediate beginning,  
 from which those externall & com-  
 mon actions do flow. Hence it is,  
 that forasmuch as the Father is the  
 fountain and originall of the Trinity,  
 the beginning of all externall wor-  
 king: the <sup>a</sup> Name of God in relation,  
 & the title of Creator in the Creed, are  
 given in a speciall manner to the Fa-  
 ther; our Redemption to the Son; and  
 our sanctification to the person of the  
 holy ghost, as the immediate agents of  
 these actions. And this is also the  
 cause, why the Son, as he is mediator,  
 referreth all things to the <sup>b</sup> Father:  
 not to the Holy Ghost; and that the  
 Scripture so often saith, that we are  
 reconciled <sup>c</sup> to the Father.

This divine order or Oeconomy ex-  
 cepted, there is neither first nor last,  
 neither superioritie nor inferioritie a-  
 mong the three persons, but for Nature  
 they are coessentiall, for Dignity coe-  
 quall, for Time coeternall.

The whole divine essence is in every  
 one of y three Persons; but it was in-  
 carnated donely in y second person of  
 the

Spiritus Sancto nisi competit. Damas. 1. de orthod.  
 fid. c. 13. Implevit carnem Christi Pater & Spiritus S.  
 sed maiestate, non susceptione. Aug. serm. 3. de Tern.  
 Ioh. 3. 16. Rom. 8. 12. & 5, 2, 10. Hoc mirum fa-  
 ctus semper meus cogiter, uno hoc, ne dubita, fœdera  
 patta salus. Melanct. Vt qui erat in divinitate Dei filius  
 fieret in humanitate hominis Filius, ne nomen filii ad  
 alium transiret, qui non esset eterna natiuitate filius,  
 Aug.

the Word, and not in the person of the Father, or of the holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatnesse of his love to Mankind; in giving his first and onely begotten Son, to be incarnated, and to suffer death for mans salvation.

Secondly, that he who was in his Divinity the Son of God, should be in his Humanity the Son of Man: lest the name of Son should passe unto another, who by his eternall nativity was not the Son.

Thirdly, because it was meetest that that person, who is the substantial Image of his eternall Father, should restore in us the spirituall Image of God, which we had lost.

In the Incarnation, the God head was not turned into the Manhood, nor the Manhood into the Godhead, but the Godhead, as it is the second person, or Word, assumed unto it the Manhood, that is, the whole nature of man, body and soul, and all the naturall proprieties and infirmities thereof, sin excepted.

The Second Person took not upon him the person of man, but the Nature of man. 1 So that the humane nature

B 3

hath

non prave dispositionis. 1 Humana natura est distinctum individuum a natura divina, et si non sit distincta persona. Kerk. Syn. Theol. lib. 3, p. 119.

aCon-  
guae-  
bat si-  
limum  
assume-  
re hu-  
ma-  
nam  
narn-  
ram, ut  
hac  
perso-  
na que  
est sub-  
stantia  
lis ima-  
go æ-  
terni  
Patris,  
restitueret  
imagi-  
nem  
Dei in  
nobis  
corru-  
ptam.  
Arhan.  
Heb. 2  
14, 18.  
Heb. 4  
15.  
a in  
mira-  
res me  
re pri-  
vatio-  
nis,

hath no personall subsistence of it own, (for then there should be two Persons in Christ,) but it subsisteth in the Word, the second person. For, as the soul & body make but one Person of Man; so the Godhead & Manhood make but one Person of Christ.

a vni-  
ri Hy-  
pos-  
ta-  
tice  
Deum  
& ho-  
minem  
nihil  
est a-  
liud  
quam  
natu-  
ram  
huma-  
nam  
non  
habere  
pro-  
priam  
existen-  
tiam,  
sed as-  
sum-  
ptam  
esse a  
verbo  
eter-  
no, ad  
ipsam  
verbi  
subsi-  
sten-  
tiam.

2 The two natures of the Godhead and Manhood are so really united by a Personal union, that as they can never be separated asunder, so are they not<sup>3</sup> confounded; but remain stil distinguished by their severall & Essentiall proprieties, which they had before they were united. As for example; the infinitenesse of the Divine, is not communicated to the humane nature; nor the finitenesse of the humane, to the divine nature.

Yet by reason of this personal uniō, there is such a communion of <sup>5</sup> proprieties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God <sup>4</sup> purchased the Church with his own blood: And, that he will judge the World by that Man whom he hath appointed. Hence also it is, that though the Humanity of Christ be a created, & therefore a finite and limited nature, & cannot be every where present, by actuell position, or local

exten-

Beller de incarn. lib. 3. c. 2. 3 Salvis & distinctis manentibus proprietatibus naturæ tam assumentis, quam assumptæ. 4 Act. 26, 21. Actor. 17, 31. 5 D. Field of the church, book 3. cap. 35.

extension, according to his 6 naturall being: yet because it hath communicated unto it the personall Subsistence of the Son of God, which is infinite, and without limitation; and is so united with God, that it is no where severed from God; the body of Christ, in respect of his 7 personall being, may rightly be said to be every where.

3. *The Actions by which the three persons be distinguished.*

**T**He actions are of two sorts; either Externall, respecting the creatures; & those are after a sort common to every one of the three Persons: or Internal, respecting the Persons onely amongst themselves, and are altogether 2 incommunicable.

The Externall and communicable actions of the three persons are these:

The creation of the World peculiarly belonging to God the Father: The redemption of the Church to God the Son: And the sanctification of the Elect, to God the Holy Ghost. But because the 3 Father created, and still governeth the World by the Son in the Holy Ghost, therefore these external actions are indifferently, in 4 Scripture, oftentimes ascribed to each of

B 4

these

1. to the Father. Creation 1 Ioh. 3. and Sanctification 1 Cor. 1, 2. to the Son. Creation Psalm 33, 6. & Redemption Eph. 4, 30. to the holy Ghost, joyntly all to each 1 Cor. 6, 11. Opera Trinitatis ad extra indivisa, ad intra divisa.

6 Secundum esse naturale Christus non est ubique.

7 Secundum esse personale Christus est ubique;

2 In operibus ad extra tres personae operantur simul, sed in ordine personarum in operando.

3 Rom 11, 36.

4 As redemption. Actor. 20, 28. and sanctification. 1 Pet.

these three Persons, & therefore called communicable and divided Actions.

The Internall and incommunicable Actions, or proprieties of the three Persons, are these:

1. To beget; and that belongeth onely to the Father: who is neither made, created, nor begotten of any.

2. To be begotten: and that belongeth onely to the Son, who is of the Father alone, not made, nor created, but begotten.

3. To proceed from both: and that belongeth onely to the Holy Ghost; who is of the Father and the Son; neither made, created, nor begotten, but proceeding.

So that when we say, that the Divine I Essence is in the Father unbegotten: in  $\bar{y}$  Son begotten: and in the Holy Ghost proceeding: we make not three Essences, but onely shew the divers manners of subsisting, by which the same most simple, eternall & unbegotten Essence subsisteth in each Person: namely, that it is not in the Father by generation: that it is in the Son communicated from the Father, by generation: and in the Holy Ghost, communicated from both the Father and the Son by proceeding.

These are incommunicable Actions; and do make, not an essential, accidental, or rational, but a real distinction

1 Personæ  
nomē,  
non  
est ali-  
quid  
ab es-  
sentia  
abstra-  
ctum ac  
separa-  
tum.  
Fajns  
Thes.  
disp. 2,  
Perso-  
na est  
ipsa  
essen-  
tia di-  
vina,  
contra  
ea ad  
certum  
& pe-  
culia-  
rem  
subsi-  
stendi  
modū.  
Zan-  
chini.  
Perso-  
na gi-  
gnit,  
& gi-  
gnitur  
Essen-  
tia nec

gignit, nec gignitur, sed communicatur, Alsted.

tion betwixt the three Persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both; though there is but one and the same Essence common to all three. As therefore we beleeve, that the Father is God, the Son is God, and y<sup>e</sup> Holy Ghost is God: so we likewise beleeve, that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this reall distinction, the person of the one is not, nor never can be the Person of the other. The three Persons therefore of the Godhead do not differ from the Essence, but 2 formally; but they differ really one from another, and so are distinguished by their hypostatical proprieties. As the Father is God begetting God the Son; the Son is God begotten of God the Father, & the Holy Ghost is God proceeding from both God the Father, and God the Son. Hence it is, that the Scriptures use the name of God two manner of waies: Either 3 Essentially, and then it signifieth

B 5

the

predicantur, sed formaliter to logo, five ratione ratio emanante; Essentia divina non differt a personis, ut res a rebus, sed ut res a suis modis: nam in Deo non est res & res, sed res & modus res. Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam patrem designat.

1 Qu<sup>u</sup>  
unnam  
cogito,  
trium  
incom  
prehen  
libili  
luce in  
volvior,  
Nazian  
a Quam  
vis per  
sona  
cum  
Essen-  
tia non  
sit om-  
nino  
idem,  
non ta-  
men  
ab ea  
est om-  
nino  
aliud:  
differt  
non  
nume-  
ro, quia  
sic in  
divinis  
foret  
quater-  
nitas;  
non re,  
quia  
essen-  
tia de  
perso-  
nis

a Sacra  
mentū  
hoc  
vene-  
randū,  
non  
seru-  
randū,  
quo  
modo  
plurali-  
tas sit  
in u-  
nitate,  
& u-  
nitas  
in plu-  
ralita-  
te serui-  
tar hoc  
reme-  
ritas

the three Persons cōjoyntly, or a Per-  
sonally, & thē by a Synecdoche it sig-  
nifieth but one of the three Persons in  
the Godhead. As the Father, 1. Tim. 2. 5.  
or the Son, Act. 20, 28. 1 Tim. 3, 16.  
or the Holy Ghost, Act. 5, 4. 2 Cor. 6, 16.

And because the Divine Essence  
(common to all the three persons) is  
but one, we call the same Vnity. But  
because there be three distinct Persons  
in this one indivisible Essence, we call  
the same Trinity. b So that this Vnity  
in Trinity, & Trinity in Vnity, is a holy  
mystery 3, rather to be religiously  
adored by faith, then curiously sear-  
ched by reason, further then God hath  
revealed in his Word.

est, credere pietas, nosse vero, vita æterna Bern. b Neque ad  
loquendum digne de Deo lingua sufficit, neque ad perci-  
piendum intellectus prevalet, magis ergo glorificare nos  
convenit Deum, quod talis est, qui & intellectum trans-  
cendit, & cognitionis initium superat, Chrysost. Hom. 2.  
Heb. 3 De Deo loqui etiam vera periculosissimum est.  
ARN 4. Lingua mente, & cognitione horresco, quoniam  
de Deo sermonem habeo Nazian.

*Thus far of the divers manner of being in  
the Divine Essence: next of the  
Attributes thereof.*

a Con-  
descen-  
dit no-  
bis De-  
us, ut  
nos  
conser-  
vamus  
ei, An.  
de spec  
c. 113.

**A**Ttributes are certain descriptions  
of the Divine Essence, delivered in  
the Scriptures, according to the weak-  
nes of our a capacity, to help us the  
better to understand the nature of  
Gods Essence, and to discern it from  
all other Essences.

The Attributes of God are of two  
sorts, either nominall, or reall.

The



The Nominal Attributs are of three sorts: first, those which signifie Gods Essence: secondly, the Persons in the Essence: thirdly, those which signifie his essentiall works.

Of the first sort, is the name *Iehovah*, or rather *a Iehuah*, which signifieth eternall being of himself, in whom being without all beginning and end, all other beings both begin and end, Isa. 42. 8. Psal. 83. 18.

God tels *Moses* Exod. 6, 32. that he was not known to *Abraham*, *Isaac*, and *Iacob*, by his name *Iehovah*. (Not but that they know this to be the name of God: for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he promised them; in graciously deliuering their seed out of Egypt, & in giving them the real possession of Canaans land: & so to be not onely God Almighty, by whom all things were made: but also performing indeed to the children, that which he promised in his word to the fathers, which this name *Iehovah* especially signifieth. And for this cause, *Moses* calls God first *Iehovah* when the universal creation had his absolute being, Gen. 2. 4. And this admirable name is graven on the Decalogues forehead, which

*vale, & in scripturis soli veri Deo tribuitur. 2 Locus Exod. 6, 3. intelligendus est de gradibus diuinarum manifestationum. Gerard. loc. 3. de Nat. Dei. Ex usu scripturae res tunc dicuntur fieri, quando sunt manifesta. Sic dicitur, Spiritus Sanctus unum erat, id est, unum in eo tuerat. Alded. ex. Theol. cap. 1.*

1 Exo.

15, 3.

Ab

Hayah

vel

Hayah,

Effi:

nam

ita

Dens

est a

seipso,

ut sit

suum

esse. &amp;

autem.

Omnes

hujus

nominis

litera

sunt

spiritua

les, ut

demonst

rar

Dum

esse (pi

rituum

1. Mar

loc.

com.

cap. 11

p.

Mon

tan. de

etc.

fer. c. 1

a Ieho

vah

non ha

bet plu

was pronounced, upon the Israelites deliverance to be the Rule of Righteousnesse; after which they should serve their Deliverer in the promised Land.

Quod  
licet  
scribe-  
re, effa-  
ritur  
non  
liceret  
Theod  
in  
Epist.  
Ens e-  
ternū  
autoon  
Fons  
est pa-  
sis on-  
sias,

This Name is so full of Divine Mysteries, that the Iewes hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawfull to pronounce it?

This Holy Name of God teacheth us:

First, what God is in himself, namely, an eternall being of himself.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, that we may confidently beleeve his promises: for he is named *I E H O V A H*, not onely in respect of being, & causing al things to be; but especially in respect of his gracious promises, which without fail he wil fulfil in his appointed time, and so causeth that to be, which was not before. And so this name is a golden pledge unto us, that because he hath promised, he will surely upon *a* our repentance forgive us all our sins; at the time of death, *b* receive our Souls, & in the resurrection *c* raise up our bodies in glory to life everlasting.

The second name denoting Gods essence, is *Eheich*, but once read, *Exod. 3, 14.* of the same root that *I E-*

*H O V A H.*

In pro  
missio-  
nibus  
Ieho-  
vah est  
on.  
a Isai.  
55, 7.  
b Ioh.  
12, 26.  
Ioh.  
14, 2, 3  
c Iob 6  
40.  
Ioh.  
1,

*H O V A H*: and signifieth, *I A M*, or *I W I L B E*: for when Moses asked God by what name he should call him; God then named himself, *Eleieh Afcher Eleieh*; *I am that I am*: or *I will be that I will be*: signifying, that he is an eternall, unchangeable Being: For seeing every creature is temporary and mutable; no creature can say, *Ero qui ero*: *I will be that I will be*. This name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega*, *The beginning, and the ending, which is, which was, and which is to come, The Almighty*, Apoc. I, 8. For all time past and to come, is aye present before God. And to this name Christ himself alludeth Iohn. 8, 58. *Before Abraham was, I A M*.

This Name should teach us likewise to have alwayes present in our minds our first creation, present corruption, and future Glorification: and not content our selves with *I was good*, or *I will be good*, but to be good presently; that when-ever God lends for us, he may find us prepared for him.

The third name is *Ieh*, which as it comes of the same root, so is it the contract of *Iehovah*, and signifieth Lord, because he is the <sup>a</sup> beginning and Being of beings. It is a <sup>b</sup> name for the most part, ascribed unto God, when

a Dens  
est can  
sa can  
sacrum  
& Ess  
entiū.  
b Psal.  
68, 19.  
Psal.  
101,  
19.  
Ps. 106  
1, 48.  
Ps. 111  
1, &c.  
Psal.  
112, 1,  
&c.  
Ps. 113  
1, 9.  
Ps. 115  
17, 18.  
Psal.  
116,  
19.  
Ps. 118  
5, 14.  
Psal.  
125, 34

when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Iah*.

The fourth is *Kyrios*, Lord, used often in the new Testament: for *Kyreo* or *Kyreo* signifieth, *I am*. Hence *Kyros*, signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Iehovah*, and is so translated by the seventy Interpreters: for God is so a Lord, that he is of *himself*, and Lord of all. This name should alwayes put us in remembrance to *obey* his commandements, and to fear his judgements, and submit our selves to his blessed will and pleasure, saying with Eli, *It is the Lord, let him do what seemeth him good*. 1. Sam. 3. 18.

The fifth is *Theos*, God, 600 times used in the new Testament: and of prophane writers commonly. It is derived *Apo tou thein*, because he runs thorow, and compasseth all things: or *Apo tou anthein*, which signifieth to burn and kindle: for God is light, and the Author both of Heat, *Light*, and *Life*, in all creatures, either immediately of himself, or mediately by secondary causes. The name is used either improperly, or properly. Improperly, when it is given either figurative-

In iure  
in Ei-  
conice  
a Auto  
Kyrios.  
Polan.  
Synt.  
Theol  
1. 2. c.  
6.  
b Mal.  
1, 6.  
c plato  
in Cra-  
tylo.  
Hinc  
illud  
Virgil  
Deum  
namq;  
ire per  
omnes  
terra-  
que  
tra-  
Ausque  
maris  
Zan-  
chius.  
d Dens  
est Iux  
aprosi-  
ros.  
Ioh.  
19. 14  
1 Cor.  
5. 8.

ratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the Eternall Essence of God, being above all things, and through all things: giving life and light to all creatures, and preterving and governing them; in their wonderfull frame and order. 1 God seeth in all in all places: Let us therefore every where take heed what we do in his sight.

*Thus far the names which signifie Gods Essence.*

The name which signifieth the Persons in the Essence, is chiefly one, *Elohim*.

*Elohim* 2 signifieth the mighty Judges: It is a name of the Plurall number, to expresse the Trinity of Persons in Vnity of Essence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plurall name of God, joyned with a verb of the singular number; as *Elohim Bara, Die creavit, The 2 mighty Gods, or all the three Persons in the God-head created.* The Iewes also note in the verb **ברא** *Bara*, consisting of three letters, the myserie of the Trinitie. By **ב** *Beth, Ben*, the Son: by **ר** *Resh, Ruah* the Spirit: by **א** *Aleph, Ab* the Father. But this holy Myserie is more cleerly taught by Moses, *Gen. 3. 22. And IE-*

*H O V A H*

*tria unitatem Iunias. The like you may read, Dent. 6. 4. Ios. 24. 19.*

1 In  
cambit  
nobis  
neces-  
sitas  
recte  
viven-  
dis: com  
omnia  
quæ  
faci-  
mus,  
facta  
sint co-  
ram o-  
culis  
Iudicis  
cuncta  
viden-  
tis,  
Boe-  
tius.  
a No-  
men  
Elo-  
him  
est per-  
sonarum,  
Alfred  
Quam  
Elo-  
him de  
una  
perso-  
na di-  
citur,  
Synec-  
dochice di-  
ctum  
est pro-  
pter  
Essen-

*HOVAH Elohim said: Behold, the Man is become as one of us. And Gen. 19, 24. I EHOVAH rained upon Sodom and upon Gomorrah, brimstone and fire from Iehovah out of Heaven: I that is, God the Son, from God the Father, who hath committed all judgement unto the Son, Joh. 4, 22. See Psal. 33, 6, Isa. 53, 9, 10. The singular number of Elohim is Eloah, derived of Alah, he swore, because that in all waightie causes, when necessity requireth an oath to decide the truth, we are onely to swear by the Name of God, which is the great and righteous Iudge of Heaven and Earth.*

This Name *Eloah* is but seldome used, as Abak, 3, 3. Iob 4, 9, Iob 12, 4, and 15, 8. 36, 2. Psalme 18, 32. Psalme 114, 7. Once it hath a Noun plurall joyned to it, Iob 35, 10. *None saith, Where is Eloah Gofai, the Almighty my Maker?* to note the mystery of the eternall Trinity. Many times al'o *Elohim*, the plurall number, is joyned with a verb plurall, to expresse more emphatically this Mystery, Gen. 35, 7. 2 Sam. 7, 23. a Iosh. 24, 19. Ierem. 10, 10. *Elohim* is also sometimes Tropically given to Magistrates, because they are Gods Vicegerents, as to Moses Exod. 7, 1. *Iehovah said unto Moses, I have made thee Elohim to Pharaoh,* that is, I have appointed thee an Embassador, to represent the person of the

true

1 Sic  
Marcus  
Arethu  
sius in  
Smir-  
nenfi  
Conci-  
lio san-  
cti ex-  
posit. r.  
Socrat.  
Eccles.  
Hist. 1,  
2. cap,  
30.

This  
place  
well  
urged,  
I had  
grin-  
ded  
Arius  
in pie-  
ces.  
a Elo-  
him  
Kedo-  
schim  
Hy,  
Dii  
sancti  
ipse.

true Three-one God; and to deliver this message and will unto Pharaoh.

As oft therefore as we read, or hear this name *Elohim*, it should put us in minde to consider, that in one divine Essence there are three distinct Persons, and that God is *Iehovah Elohim*.

*Now follow the names which signifie God, in Essentiall works, which are these five especially.*

**EL**, which is as much as the strong God, I and teacheth us, that God is not onely most strong, and fortitude it self, in his own Essence: but also that it is he, that giveth all strength & power to all other Creatures. Therefore Christ is called, *Esa. 9, 6. El Gibbor*; The strong, most mighty God. Let not Gods children fear the power of enemies, for *El* our God is more strong then they.

2. *Shaddai*; a that is, Omnipotent. By this name, God usually stiled himself to the Patriarches, *I am El Shaddai, The strong God, Almighty*. Because he is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to perform all his promises, which he hath made unto them for this life, and that which is to come.

C

This

*Dogge*, because God feedes his children with iudicency of all grace, as the loving mother the childe with the milke of her breasts.

1 Hēce  
Eli in  
He-  
brew  
as Mar.  
27, 40,  
and  
Eloi,  
in the  
Syri-  
ache,  
as Mar.  
15, 31.  
deth  
signi-  
he, my  
God,  
a Chro.  
32, 8.  
a The  
70 men  
it  
panto-  
krator:  
It is de-  
rived  
of Dai,  
suffici-  
encie,  
& the  
Rela-  
tive  
shed,  
the  
same  
that  
amar-  
kes; or  
of Sha-  
di,

This name belongeth onely to the Godhead, and to no Creature, no, not to the humanitie of Christ. This may teach us, with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. 1 *Adonai*, my Lord; This name, as the Massorets note, is found 134 times in the Old Testament. Analogically it is givē to creatures, but properly it belongeth to God alone. It is used, *Mal. 1.6.* in the plurall number, to note the mysterie of the holy Trinitie. If I be *Adonim*, Lords, where is my fear? *Adonai* the singular, *Adonim* the plurall number. This name is given to Christ, *Dan. 9. 16.* Cause thy face to shine upon thy Sanctuarie that is desolate, for *Adonai* (the Lord Christ) his sake. The hearing of this holy name, may teach every man to obey Gods Commandements, to fear him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) upon his Word and promise, and to challenge God in Christ to be his God, that he may say with Thomas, thou art my Lord and my God.

4. Is *Helion*: that is, most High, *Psal. 9, 2.*

1 A  
name  
com-  
pound-  
ed of  
Ai.  
My,  
Adon  
Lord.  
Adon.  
deriva-  
tur ab  
Eden,  
basis:  
quia  
Dens  
est fan-  
damen-  
tum &  
fuden-  
tator  
omnū  
creatu-  
rarum.  
Hinc  
Adon,  
Domī-  
nus,  
cui rei  
dome-  
sticæ  
cura

incumbit, & ei tanquam columnæ innititur. Quando de creaturis usurpatur *Adonai*, est loq̃ cum patach: sed de Creatore cum *Acam. 12.* Ab *Adonai* manasse videtur 12. 12. nicotem.



9, 2. Psalme 91, 1, and 92, 9. Dan. 4, 17, 24, 25, 34. Acts 7, 47. This name Gabriel giveth unto God; telling the Virgin Mary, that the child which should be born of her, should be the *b* Son of the most High, Luke 1, 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatness. *a* Thirdly, if we desire true dignity, to labour to have communion with G O D in grace and glory.

5. Abba, a Syriack name, signifying Father, Rom. 8, 15. This is sometimes used Essentially, as in the Lords Prayer. Secondly, Personally, as Matth. 11, 25. For God is Christs Father by nature, and Christians by adoption and grace. *Christ is called the everlasting Father*, Isa. 9, 6. because he regenerates us under the new Testament. God is also called *a* the Father of light, Iam. 1, 17. because God dwelleth in inaccessible light, 1 Tim. 6, 16. and as the Author, not onely of the Suns light, but also of all the light, both of naturall reason, and supernaturall grace, *b* Which lighteneth every man that cometh into the World. This name teacheth us, that all the gifts which we receive from God, proceed from his meere fatherly love. Secondly, that we should love him again, as dear

C 2

children.

*a* So the devil filled Christ the Son of God The most High. Luk. 8. 28.

*b* For what is earthly greatness, compared to Gods Highnesse.

*a* Of whose substance the light of the Sun is but a shadow. *b* Ioh. 1, 9.

2 Pf. 91  
 14, 15.  
 b Intel  
 ligen-  
 tie ha-  
 bentia-  
 liquid  
 simile  
 mare-  
 ria, a-  
 liquid  
 simile  
 forme.  
 Solus  
 Deus  
 sim-  
 plex  
 est, in  
 quo ni-  
 hil in-  
 poten-  
 tia, sed  
 an actu  
 omnia.  
 imo  
 ipse  
 pater,  
 pri-  
 mus,  
 medi-  
 us, ul-  
 timus  
 &c. &c.  
 Scilicet  
 Exere.  
 6, Sect.  
 2. Inst.  
 Manyr  
 q<sup>a</sup>, 129  
 da Or-  
 the 208

children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodnesse unto us, and of our duties unto him: And then should we find how comfortable a thing it is, to do every thing in the Name of God, A phrase usuall in every mans tongue; but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great wisdom, and an unspeakable matter, for the strengthening of a Christians Faith, to know, how in the Meditation of Christ, to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversitie. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us, *a Because he hath set his love upon me, therefore I will deliver him: I will set him on high, because he hath known my name: he shall call upon me, and I will answer him, &c.* *b* And it is a great strengthening of faith, with understanding to begin every action in the Name of God.

*Thus far of the nominall attributes,*  
 The reall Attributes are of two sorts; either absolute or relative.

The

The Absolute Attributes are such which cannot in any sort agree to any creature, but to God alone.

These are two: Simpleness and Infiniteness.

**Simpleness**, is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible, so that what-ever he is, he is the same essentially.

It hinders not Gods simpleness that he is three: because God is three, not by composition of parts, but by coexistence of Persons.

**Infiniteness**, is that, whereby all things in God are void of all measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow three other Absolute attributes;

**1, Unmeasurableness**, or ubiquity, whereby, he is of infinite extension; filling heaven and earth, containing all places, and not contained of any space, place, or bounds, and being no where absent, is every where present.

There are 4 degrees of Gods presence: the first is Universal, by which God is repletively every where, inclusively, no where.

Second-

Pf. 139, 5, &c. Jerem. 23, 23, 24. Dens est ubique, non ita ut in dimidia parte sit dimidius, aut tanquam in majori parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Ang. Dens est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam, Trism.

a In-  
telli-  
genti-  
as, cum  
sint ea  
alia alia  
ab infi-  
nitas  
esse  
necesse  
est nam  
duo in  
finita  
neque  
une  
esse  
neque  
in na-  
tura,  
neque  
extra  
natura-  
ram.  
Essent  
n. duo  
prin-  
cipia  
prima.  
Scal.  
Esse.  
350.  
Sect 3  
b Act  
7, 48.  
Psal.  
145.  
Iob 11  
7, &c.  
2 Chr.  
2, 4, 6.

a Psal.  
19, 1.  
Hof. 2  
21.

Secondly, Speciall, by which God is said to be in *heaven*, because that there his Power, Wisdome, and Goodnesse is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence powr forth his Blessings and Iudgements.

a1 Cor  
3, 16.  
& 6, 9  
2 Cor.  
6, 16.  
b Col.  
2, 8.

Thirdly, more speciall, by which God dwelleth in his Saints.

c Rom  
1, 23.  
Ila. 40  
28.  
Pf. 102  
97, &c  
d Rev.  
1, 8.

Fourthly, most speciall, and altogether singular, by which the whole fulnesse of the Godhead dwelleth in Christ bodily.

1 Sam.  
15, 29.  
Num.  
23, 19  
Mal. 6  
6.

2. Vnchangeablenesse, whereby God is void of all change: both in respect of his *e* Essence, and *d* Will.

Rom.  
11, 29  
Iam.  
1, 18.

3. Eternitie, whereby God is without beginning of dayes, or end of time: & without al bounds of *e* precession, or succession.

Pani-  
tentia  
cum  
de Deo

*Thus far of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.*

The relative Attributes  
are five.

I. Life. II. Vnderstanding. III. Will.  
IV. Power. V. Majestie.

THE Life of God is that, by which, as by a most pure and perpetuall Act,

*enunciatum, non affectum in Deo, sed effectum Dei in hominibus significat. Alfed, e Ila. 44, 6. Iam 5, 19. Dan. 6, 26. Heb. 12. Rev. 4 8, Creatura quad. m. a. er-  
ror sunt a perfectione, ad priori solus Deus est aeternus, Alfed. Log. Theol. cap. 2.*

Act. he not onely liveth of himself, but is also that ever and over flowing Fountaine of Life, from which all Creatures derive their <sup>a</sup> lives: so as that in him they live, move, breath, & have their being. And because onely his Life differs not from his <sup>b</sup> Essence, therefore God is said onely to have immortalitie, 1 Tim. 6, 16.

11. The Vnderstanding, or Knowledge of GOD, is that whereby ( by one pure Act ) he most perfectly <sup>c</sup> knoweth in himself all things that ever were, are, or shall be: yea, the thoughts and imaginations of mens hearts.

This Knowledge of God is either generall, by which God knoweth simply all things eternally, & good by himself, the evill by the good opposite to it; imposing to things contingent, the lot of contingencie, and to things necessarie, the Law of necessitie: And thus knowing all things in, and of himself, he is the cause of all the knowledge that is in all, both Men and Angels. Secondly, speciall, called the knowledge of Approbation; by which he particularly <sup>a</sup> knoweth, and graciously <sup>c</sup> acknowledgeth

*primum vivens; for to be, and to live, is al one and the same in God, c 1 Kin. 8. 39. Psal. 44. 21. Psal. 139. 1. & c. Ierem. 27, 10, & 20, 12. Luk. 16, 15. Heb. 4, 12. Rom. 11, 33. and 16, 17. & 2 Tim. 2, 19. Matt. 7. 13. d Intellectus, scientia & sapientia in Deo non distinguuntur. Tilen. Nam sapientia in homine est habitus intellectus impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia.*

a Act.

17, 25,

28.

Acts.

14, 15

Psal.

42, 2.

Psal.

36, 19

Ioh. 5.

26.

Heb. 3

12.

b Hæc

it is

that as

God is

called

of the

He-

brews

Eheie

so like

wife

Echeie

&amp; as

of the

Greci-

ans o

on, so

also o

zon, &amp;

as of

the La-

tines,

prin

cipal

ens, so

also

c 1 Ti.

2, .

Rom.

9, 19.

Ephes.

1, 5.

a Deus

volun-

rate

sua em

cta -

chus si

mit.

Trism

in 4.

Dial.

pim,

Hinc

Or-

phens

Deum

vocat

neces-

sita ē,

ratione

scil. in

perso-

nam,

quod

omnia

ipsi pa-

tere

cogan-

tur.

b Vo-

luntas

Dei

semper impletur, aut de nobis, aut a nobis. De nobis impletur, sed tamen non implemus eam quando peccamus, a nobis impletur, cum bonum facimus. Aug. Ench. c. 100. Rom. 9, 11, 3, 1am. 1, 21. c. Ioh. 3, 1. d Pl 45, 7. e Gen. 4, 4. i Norma iustitię divinę est Dei voluntas. Quia enim vult, ideo est iustum; non quia iustum, ideo vult. Ephes. 1, 11. g Rom. 2, 5, &c. 2 Thess. 1, 9, &c. 2 Tim. 3, 8. Dent. 7, 9, 10.

ledgeth onely his Elect for his own.

Vnderstanding also contains the Wisdome of God, by which he most wisely created all things of nothing, in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory.

III. The Will of God is that, whereby of a necessitie he willeth *himself*, as the *soveraigne good*: and (by willing himself) willeth most a freely all other good things, which are out of himself.

The will of God, though in it self it be but one, as in his Essence, yet in respect of the diversitie of objects and effects, it is called in the Scriptures by divers names: as,

1. Love, whereby is meant Gods eternall *good will*, whereby he ordaineth his Elect to be freely saved through Christ, and *d* bestowed on them all necessary graces for this life, and that to come, *e* taking pleasure in their persons and service.

2. Iustice *f* is Gods constant will, whereby he *g* recompenseth men and Angels, according to their works: punishing *y* impenitent, according to their

their deserts, called the justice of his wrath: and <sup>b</sup> *rewarding* the faithfull, according to his promises, called the justice of his Grace.

3. Mercy, which is <sup>c</sup> Gods *meere good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts.

4. Goodnesse, <sup>d</sup> whereby God *willingly communiceth* his good with his creature: & because he communicates it freely, it is termed grace.

5. Truth, whereby <sup>e</sup> God willeth constantly those things which he willeth: effecting and performing all things, which he hath spoken, in his appointed time.

6. Patience, whereby God willingly forbearcth to punish the wicked, so long as it may stand with his justice, and untill their <sup>f</sup> *sins be ripened*.

7. Holinesse, whereby Gods nature is separated from all prophanenesse: &

C 5

abhor-

missum est, Aristot. lib. de mundo. c. Rom. 9, 15, 16. Ezech. 16, 6. Pl. 103, 8, &c. Tir. 3, 4. Semper juvenies Deum benigniorum quam te culpabiliorem, Serm. 12. Bern. Vindictæ gladium misericordiæ oleo semper acuit, Niceph lib. 17. c. 3. d. Psal. 145, 7, 9, 16. Matr. 16, 17. In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus; ipsum bonum. e. Ios. 13, 14. Psalm. 149, 6. Num. 13, 19. Veritas est harmonia, cum intellectus & verborum cum rebus; cum etiam rerum ipsarum cum ipsis in mente divina, Keckerm. Veritas Dei in verbis fidei Dei dicitur, quod certo fiat, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat. Polon. f. 2. 1. et. 3, 9. Rom. 2, 4. Gen. 5, 16.

Ad penam tardus Deus est, ad præmia velox.

Sed pensare solet vigravioce moram.

a Deus  
prin-  
cipium  
& finē  
& me-  
dia re-  
rum  
omniū  
renens  
recta-  
que li-  
nea  
ince-  
dens,  
eventi-  
gio ha-  
bet di-  
ken, id  
est di-  
vinæ  
legis  
vindi-  
cem,  
simul  
in quæ-  
quam  
San-  
ctio-  
num  
eius

præter-

21 Per.

r. 5.

1 Thess

3, 4.

Heb.

12, 14.

Mark.

15, 9.

Quan-

ta san-

ctias

Dei, ad

cujus

aspectu

sancti

Angeli

oculos

pro sua

cenni-

tate

alio ve

lantes

cla-

mant,

San-

ctus,

Sanct.

San-

ctus le

hovah

Zab.

15. 6, 2

3.

b Psal.

106,

23, 29.

40, 41.

Numb. 25, 11.

Ira Dei non est aliud, quam vo-

luntas puniendi, August. de civit. Dei cap. 15. Ansel.

lib. 7. cap. 6. Cur Deus, Hom. Factor &amp; ira in Deo, non

passionem mentis: sed ultionis accerbitatem notant. Cart.

in Rev. 19. c. 1 Cor. 11, 2. d Thess. 1, 10. e Gen. 17, 1.

Psal. 115, 3. Matth. 11, 26. Ephes. 1, 11. Matth. 8, 2.

Deus potest omnia que contradictionem non implicant.

Aqu. 2. quest. 25. art. 3, 4. Omnis potentia excludit omnes

defectus, qui sunt impotentia, cum, posse mentiri, mori,

peccare, &amp;c.

abhorreth all filthinesse; and so being wholly pure in himself, delighteth in the inward and outward <sup>a</sup> puritie and chastitie of his servants, which he infuseth into them.

8. Anger, <sup>b</sup>whereby is meant Gods most certain and just Will, in chastening the Elect, and in revenging and punishing the Reprobate, for the injuries they offer to him & his chosen: and when God will punish with rigour & severity, then it is termed Wrath, <sup>c</sup>temporall to the Elect: <sup>d</sup>eternall to the Reprobates.

IV. The Power of God is that whereby he <sup>e</sup> can simply and freely do whatsoever he will, that is agreeable to his nature, and whereby (as he hath made) so he still ruleth heaven, and earth, and all therein. This Almighty power of God is either absolut; by which he can will, and do more than he will or doth. Matth. 3, 9. and 26, 53. Rom. 9, 18. Or actuall, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, Psal. 115, 3.

V. Maje-

40, 41. Numb. 25, 11. Ira Dei non est aliud, quam voluntas puniendi, August. de civit. Dei cap. 15. Ansel. lib. 7. cap. 6. Cur Deus, Hom. Factor & ira in Deo, non passionem mentis: sed ultionis accerbitatem notant. Cart. in Rev. 19. c. 1 Cor. 11, 2. d Thess. 1, 10. e Gen. 17, 1. Psal. 115, 3. Matth. 11, 26. Ephes. 1, 11. Matth. 8, 2. Deus potest omnia que contradictionem non implicant. Aqu. 2. quest. 25. art. 3, 4. Omnis potentia excludit omnes defectus, qui sunt impotentia, cum, posse mentiri, mori, peccare, &c.



V. Maieſtie is that, by which God of his own absolute and free authority <sup>a</sup>raigneth and ruleth as Lord, and King, over all creatures, visible, and invifible: Having both the right and propriety in al things, <sup>as b</sup>from whom, and for whom, are all things: as alſo ſuch a plenitude of power, that he can pardon the offences of all whom he <sup>c</sup>will have ſpared, and ſubdue al his enemies, whom he will have <sup>d</sup>plagued and deſtroyed, without being bound to render to any Creature a reaſon of his doing: but making his own moſt holy and juſt will, his onely moſt perfect and eternall Law.

From all theſe Attributes ariſeth one, which is Gods ſoveraigne bleſſednes or perfection.

Bleſſednes is that <sup>e</sup>perfect and unmeaſurable poſſeſſion of joy and glory, which God hath in himſelf for ever: & is the cauſe of all the bliſſe and perfection, that every Creature enjoyeth in his meaſure.

There are other Attributes figuratively and improperly aſcribed unto God, in the holy Scriptures, as by an Anthropomorphoſis, the members of a man, eyes, eares, noſtrils, mouth, hands, fee, &c. or the ſenſes & actions of man, as ſeeing, hearing, ſmelling, wor-

*King*  
deſiderari poſſeſ. Creaturas fecit perfectas in ſuo quaſ-  
que genere; ergo ipſe perfectiſſimus eſt in ſe & per ſe,  
ſcal. Eſe. c. 45. Sect. 2. Mark. 14. 61. Act. 17. 25. Rom.  
11. 35. 30. 1 Tim. 6. 15. Matth. 25. 34. Iam. 1. 17.

21 Chr.  
2, 119  
12.  
2 Sam.  
7, 22.  
Rev.  
5, 12,  
13.  
b 1 Cor  
29, 14  
Hinc  
Dens  
dicitur  
auto-  
krato  
c Ro-  
man. 9  
15.  
Ioh. 4.  
17.  
d Luk.  
19, 27.  
Pf. 2, 9  
Pſalm.  
110, 9.  
e Dens  
eſt  
ſchad-  
dal,  
five an  
rakes,  
non ſo  
lum  
quia.  
Ipſe,  
nihil  
de ſide  
rat, ſed  
etiam  
quia  
nihil  
in eo

king, walking, striking, &c. By an *Anthropopathia*, the affections and passions of a man; as gladnes, grief, joy, sorrow, love, hatred, &c. or by an *Analogy*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. Whose signification every *a* Commentary will expresse.

*a* See  
Master  
Will-  
sons  
Diction-  
ary of  
the bi-  
ble,  
most  
profi-  
table  
for this  
pur-  
pose.

*b* Attri-  
buts o-  
mnia  
pr p-  
rer  
singu-  
lis di-  
vinita-  
tis per  
sonis  
compe-  
unt.

*c* In  
Deo  
nihil  
est,  
quod  
non sit  
ipse  
Deus,  
Zanch.

*Of all those Attributes we must hold  
these generall Rules.*

**N**O Attribute can sufficiently ex-  
presse the Essence of God, because  
it is infinite, and ineffable.

1. Whatsoever therefore is spoken of  
God, is not God; but serveth rather to  
help our weak understanding, to  
conceive in our reason, and to utter  
in our speech the Majestie of his Di-  
vine Nature, so far as he hath vouch-  
safed to reveal himself unto us in his  
Word.

2. *b* All the Attributes of *G O D* be-  
long to every of the three Persons,  
as well as to the Essence it self, with  
the limitation of a personall propri-  
ty. As the mercy of the Father, is mer-  
cy begetting: the mercy of the Son,  
is mercy begotten: the mercy of the  
holy Ghost, is mercy proceeding: and  
so of the rest.

3. The Essentiall Attributes of God,  
differ not from his Essence. Because  
they are so in the Essence, that  
they are the very Essence it self. *c* In  
God

God therefore there is nothing which is not either his Essence or Person.

4. The Essentiall Attributes of God, differ not Essentially nor really one from another, ( because whatsoever is in God, is one most simple Essence, and one admits no division ) but onely in our reason and understanding, which being not able to know Earthly things, by one simple Act, without the help of many distinct Acts, must of necessitie have the help of many distinct Acts to know the Incomprehensible God. Therefore ( to speak properly ) there are not in God many Attributes, but <sup>a</sup> one onely, which is nothing else but the Divine Essence itself, by what attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes. For our <sup>b</sup> Understanding conceives by the name of Mercy, a thing differing from that which is called Justice. The Essentiall Attributes of God are not therefore really inseparable.

5. The Essentiall Attributes of God are not parts or qualities of the Divine Essence, nor <sup>c</sup> Accidents in the Essence, nor <sup>a</sup> Subject: but the very <sup>d</sup> whole and entire Essence of God. So that

*Omnia in divinis sunt unum, ibi non obviatur relatio nis oppositio. b. Attributa Dei omnia ita in ipso sunt, ut sint ipsum, ita insunt, ut nihil antecedit, nihil subsequatur, sed existeretione sua (qua perquam unum est alia aliis prius a nimo comprehenduntur.*

*ut, Scalig. Exed. 36. 5. sect. 6. c. Qua de Deo dicitur chronice, relatione ad creaturas, & sic secundum accidens, non exprimit mutationem in divina essentia, sed in creaturis factam. Negatur ergo de Deo accidentia realia, non autem predicata accidentalia. d. Omnia quae in Deo sunt, ita insunt, ut sint ipse Deus.*

a Essen  
tia di-  
vina  
identif  
ficat  
sibi  
omnia  
que  
sunt in  
divinis  
Biel.  
sup. 1.  
sent.  
dist. 1.  
quest.  
5.  
Exhi-  
bet o-  
mnia, &  
accipi  
nihil  
ipsum  
igitur  
bonum  
est  
Deus  
ipse  
semper  
Tris-  
meg.  
ser. 2.  
Plin.

that every such Attribute is not aliud  
& aliud, another and another thing,  
but one and the same thing. There  
are therefore no Quantities in G O D,  
by which he may be said to be so  
much and so much: nor Qualities, by  
which he may be said to be such and  
such: but a whatsoever God is, he is  
such & the same by his Essence. By his  
Essence he is wise, and therefore Wis-  
dome it self: by his Essence he is  
Good, and therefore Goodnesse it self:  
by his Essence he is merciful, & there-  
fore mercy it self: by his Essence he  
is just, & therefore Iustice it self, &c.  
In a word, God is great without Qua-  
ntity: good, true, and just without Quali-  
tie: mercifull without passion: an act  
without motion: every where present  
without sight: without time the first  
and the last: the Lord of all Crea-  
tures, from whom all receive them-  
selves, and all the good they have;  
yet neither needeth, nor receiveth he  
any increase of goodnesse or happi-  
nes from any other.

This is the plain description of  
God, so far as he hath revealed himself  
to us in his Word.

This doctrine (of all others) every  
true practitioner of Piety must compe-  
tently know, and necessarily beleieve,  
for foure speciall uses.

1. That we may discern our true  
and onely God, from all false gods &  
Idols:

Idols : for the description of God, is properly a known onely to his Church , in whom he hath thus graciously manifested himself.

a Psal.

147.

19, 28

1er.

10, 25.

2. To possesse our hearts with a greater awe of his Majestie ; whilst we admire him for his simplenesse and infinitenesse : adore him for his unmeasurableness , unchangeableness , and eternity : seek wisdom from his understanding and knowledge : submit our selves to his blessed will & pleasure : love him , for his love, mercy, goodness , and patience : trust to his Word, because of his truth : fear him for his power, justice, and anger : reverence him for his holines : and praise him for all his blessednes , and to depend all our life on him , who is the onely Author of our life , being , and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes : and to bear ( in some measure ) the Image of his Wisdom, Love, Goodnes, Justice, Mercie, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, merciful, true, patient, and zealous as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive right of his Divine Majestie, & not according to those grosse and blasphemous imaginations , which naturally arise in mens brains , as when they conceive  
God

a Psal.

90. 2.

b 1 Kin

8, 37.

c Gen.

17, 1.

Ioh.

15, 25.

d Rev.

4, 8.

and 15

4.

e Rom

11, 33

&amp; 16,

17.

f Exod.

34, 6, 7

Psalin.

103.

11, &amp;

145, 8,

9.

g Den.

32, 4.

Gen. 3

25.

Psal. 145

17.

h Ioh.

4, 3, 4.

i Dent.

32, 4.

k 1 Ioh.

5, 7.

Matt.

3, 16.

Matt.

28, 19.

2 Cor.

13, 14.

1 2 Ki.

8, 17.

Psal. 12, 92.

Jer. 23.

13. m

Isa. 48, 16,

28. Dan. 4. 39. n

1 Ki. 8, 30.

Ier. 17. 10. o

Isa. 62, 16, p

1 Sam. 10, 15.

Math. 17, 18.

God to be like and old Man sitting in a chair : & the blessed Trinity to be like that *tripartite Idol*, which Papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as to that <sup>a</sup>eternall, <sup>b</sup>infinite, <sup>c</sup>Almighty, <sup>d</sup>holy, <sup>e</sup>wise, <sup>f</sup>just, <sup>g</sup>mercifull, <sup>h</sup>Spirit, and <sup>i</sup>most perfect, <sup>k</sup>individual Essence of three severall Persons, Father, Son, and holy Ghost : who being <sup>l</sup>present in all places, <sup>m</sup>rulerh Heavens and Earth; understandeth <sup>n</sup>all mens hearts, <sup>o</sup>knoweth all mens miseries; and is <sup>p</sup>onely able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his help, out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the onely cause, why so many do professe all other parts of Gods worship and religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to his holy service; and comming, serve him with fear & reverence: for so far doth a man fear God, as he knoweth him: and then doth a man truly know God, when he

Psal. 12, 92. Jer. 23. 13. m Isa. 48, 16, 28. Dan. 4. 39. n 1 Ki. 8, 30. Ier. 17. 10. o Isa. 62, 16, p 1 Sam. 10, 15. Math. 17, 18.

he joynes *practice* to *speculation*: And that is,

First, when a man doth so acknowledge and celebrate Gods *Majesty*, as hee hath revealed himselfe in his Word.

Secondly, when from the true and lively sense of Gods *Attributes*, there is bred in a mans heart a *love, awe, and confidence* in God: for, saith God himselfe, *If I be a father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good!* saith David. He that hath not by *experience* tasted his *goodnesse*, knoweth not how good he is. He (saith Iohn) that saith he knoweth God, and keepeth not his *commandements*, is a *lyer*, and the truth is not in him. So far therefore as we imitate God in his *Goodnesse, Love, Justice, Mercy, Patience*, and other *Attributes*, so farre do we know him.

1 Ma l.  
6.

1 Iohn  
2, 4.

Thirdly, when with inward *groanes*, and the serious *desires* of our hearts, we long to attain to the perfect and plenary knowledge of his *Majesty*, in the life which is to come.

Lastly, this discovers how few there are, who doe truly know God; for no man knoweth God, but hee that loveth him, and how can a man choose but love him, being the *Sovereigne good*, if he knew him? seeing the nature of God is to enamour men with the love of his *goodnesse*; and whosoever

D

loveth

loveth any thing *more then God, is not worthy of God*; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou doest beleieve that God is Almighty, why doest thou fear Devils, and enemies, and not confidently trust in God, and crave his help in all thy troubles and dangers? If thou beleevest that God is infinite, how darest thou provoke him to anger? If thou beleevest that God is simple, with what heart canst thou dissemble and play the hypocrite? If thou beleevest that God is the Sovereign good, why is not thy heart more settled upon him, then on all Worldly good? If thou doest indeed beleieve that God is a just Iudge, how darest thou live so securely in sin without repentance? If thou doest truly beleieve, that God is most wise, why doest not thou refer the events of crosses and disgraces unto him, who knoweth how to *turn all things to the best, unto them that love him*? If thou art perswaded, that God is true, why doest thou doubt of his promises? And if thou beleevest that God is beauty and a Perfection it self, why doest not thou make him alone the chief end of all thine affections and desires? for if thou lovest beauty, he is most fair: if thou desirest riches, he is most wealthy: if thou seekest wisdom, he is most wise.

What-

Rom.  
8, 28.  
a Si te  
habeam  
solum,  
sane  
rue  
arduis  
ether.  
Tellus  
rupia  
sno  
dissili-  
sione  
loco



Whatsoever excellency thou hast seen, in any creature, it is nothing but a sparkle of that which is in infinitie a perfection in God: and when in Heaven we shall have an immediate Communion with God, we shall have them all perfectly in him, communicated unto us. Briefly, in all goodnesse he is all in all. <sup>b</sup> Love that one good God; and thou shalt love him, in whom all the good of goodnesse consisteth. He that would therefore attain to the saving knowledge of God, must learn to know him by love. For God is love, and <sup>c</sup> *the knowledge of the love of God passeth all knowledge.* For all knowledge besides to know <sup>d</sup> how to love God, and to serve him onely, is nothing, upon Solomons credit, but <sup>e</sup> *vanity of vanities, and vexation of spirit.*

Kindle therefore, O my Lady, nay, rather, O my <sup>f</sup> Lord Charity, the love of thy self in my soul especially, seeing it was thy good pleasure, *that being g reconciled by the blood of Christ,* I should be brought, by the knowledge of thy grace, to the Communion of thy glory, wherein onely consists my soveraigne good and happinesse for ever.

Thus by the light of his own Word, we have seen the back parts of *Iehovah* Elohim, the eternal Trinity, whom

D 2

to

*Domini Charitas.* Bern. g Rom. 5, 9, 10. Ioh. 17, 3. 20, 1 Cor. 15, 8.

a Crea-  
ta om  
nia  
perfe-  
ctius  
sant  
in Deo  
quam  
in sel-  
phis  
Dion.  
de di-  
vin. 6.

6.  
b Ama-  
num  
illam  
bo-  
num,  
in quo  
omne  
bonum  
est, &  
suffi-  
cit.

Ansel.  
in Pro  
lo. c.  
23.  
c Ephe.  
3, 19.  
1 Ioh.

4.  
d Kēp.  
de Ioh.  
Christ.  
cap. 1.  
e Eccl.  
1, 2, 17  
f Do-  
mina,  
immo

to beleeve, is saving faith and verity. And unto whom from all Creatures in heaven and earth, be all praise, dominion, and glory for ever. Amen.

Thus far of the knowledge of God. Now the knowledge of a Mans self. And first, of the state of his misery and corruption, without renovation by Christ.

*Meditations of the misery of a man, not reconciled to God in Christ.*

O Wretched Man, where shall I begin to describe thine endlesse misery! who art condemned, as soon as conceived, and adjudged to eternal death, before thou wast born to a temporall life. A beginning indeed I find, but no end of thy miseries. For when Adam and Eve, being created after Gods own Image, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortall, having Dominion of all earthly creatures, and onely restrained from the fruit of one tree, as a signe of their subjection to the Almighty Creator: though God forbade them this one small thing, under the penalty of eternall death; yet they beleeved the devils word before the Word of God; making God (as much as in them lay) a lyer. And so being unthankesfull for all the benefits which God bestowed on them, they became male-contented with their present state, as if God

God had dealt *enviously* and *niggardly* with them: and beleaved that the *devil* would make them partakers of far more glorious things, then *ever* God had bestowed upon them; and in their pride they fell into *high treason* against the *most High*, and disdaining to be Gods Subjects, they affected blasphemously to be Gods themselves, equals unto God. Hence, til they repented (loosing Gods Image) they became like unto the devil: and so all their posterity, as a Traiterous brood (whilest they remain impenitent, like thee,) are subject in this life to all cursed miseries, and in the life to come, to the everlasting fire, prepared for the devil and his angels.

Lay then aside for a while thy dotting vanities, and take the view with me of thy doleful miseries: which duly surveyed, I doubt not, but that thou wilt conclude, that it is far better, never to have Natures being, then not to be by Grace a Practitioner of religious Piety.

Consider therefore thy misery.

1. In thy *life*. 2. In thy *death*.

3. After *death*.

*In thy life.*

1. The miseries accompanying thy *body*.

2. The miseries which deform thy *soul*.

*In thy death*, the miseries which shall

shall oppresse thy body and soul.

After death, the miseries which overwhelmeth both body and soul together in Hell.

And first, let us take a view of those miseries which accompany thy body, according to the four ages of thy life.

1. *Infancy.* 2. *Youth.*

3. *Manhood.* 4. *Old age.*

I. *Meditations of the misery of Infancy.*

**W**Hat wast thou being an infant, but a brute, having y<sup>e</sup> shape of a man: was not thy body conceived in the heat of lust, the secret of shame, and stain of original sin? and thus wast thou cast naked upon the earth, all imbrewed in the blood of filthinesse, (filthy indeed: when the Son of God, who disdained not to take on him mans nature, and the infirmities thereof: yet thought it unbeseemed his Holinesse, to be conceived after the sinfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy birth, which was a cursed pain to thy mother, and to thy self the entrance into a troublesome life? the greatnesse of which miseries, because thou couldest not utter in words, thou diddest expresse (as well as thou couldest) in weeping teares.

2. *Me-*

*2. Meditations of the miseries of Youth.*

**W**Hat is Youth, but an untamed Beast? all whose actions are rash and rude, nor capable of good counsel, when it is given: and Ape-like delighting in nothing but in toys and babies? Therefore thou no sooner beganest to have a little strength and discretion, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the discipline of others, rather then at the disposition of thine own will. No tyred horse was ever more willing to be rid of his burthen, then thou wast to get out of the servile estate of this bondage. A state not worthy the discription.

*3. Meditations of the miseries of Manhood.*

**W**Hat is mans state, but a Sea, wherein (as waves) one trouble ariseth in the neck of another: the latter wor'e then the former? No sooner diddest thou enter into the affaires of this world, but thou wast inwrapped about with a cloud of Miseries. Thy Flesh provokes thee to lust, the world allureth thee to pleasures, and the devill tempts thee to all kind of sinnes; fears of enemies affright thee, suits in Law do vex thee, wrongs of ill neighbours doe oppresse thee, cares for wife and children doe consume thee,

and disquietnesse twixt open foes and false friends, do in a manner confound thee : Sin stings thee within. Satan layes snares before thee. Conscience of sins past doggerth behind thee. Now adversity on thy left hand frets thee, anon prosperity on thy right hand flatters thee; over thy head Gods vengeance due to thy sin, is ready to fall upon thee : and under thy feet, Hells mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and comfort ? the house is full of cares ; the field full of toyl ; the Countrey of rudenesse ; the City of factions ; the Court of Envie ; the Church of Sects ; the Sea of Pirats ; the Land of Robbers. Or in what state wilt thou live, seeing wealth is envied, and poverty contemned ; wit is distracted, and simplicity is derided ? Superstition is mocked, and Religion is suspected ? Vice is advanced, and vertue is disgraced ? Oh with what a body of sin art thou compassed about in a *World of wickednes* ? what are thine Eyes, but Windows to behold vanities ? What are thine Ears, but flood-gates, to let in the streams of iniquity ? What are thy Senses, but matches to give fire to thy lusts ? What is thine Heart, but the Anvill, where Satan hath forged the ugly shape of all lewd affections ? Art thou nobly descended ? thou must put thy self in perill of forrain wars, to get the repu-

reputation of earthly honour, oftentimes hazzard thy life in a desperate combate, to avoid the aspersion of a Coward. Art thou born in mean estate? Lord! what pains and drudgery must thou indure at home and abroad, to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath got something, how little certainty is there in that which is gotten? seeing thou seest by dayly experience, that he who was rich yesterday, is to day a begger; he that yesterday was in health, to day is sick: he that yesterday was merry and laughed, hath cause to day to mourn and weep; he that yesterday was in favour, to day is in disgrace: and he, who yesterday was alive, to day is dead: and thou knowest not how soon, nor in what manner thou shalt dye thy self. And who can enumerate the losses, crosses, griefs, disgraces, sicknesses, and calamities which are incident to sinfull man? To speak nothing of the death of friends and children, which oftentimes seems to be unto us far more bitter then present death it self.

*Meditations of the misery of old age.*

**W**Hat is old age; but the receptacle of all maladies? for if thy lot be to draw thy dayes to a long date, in comes old bald-headed age stooping

under dotage, with his wrinkled face, rotten teeth, and stinking breath: teasy with Choler, withered with drinnesse, dimmed with blindnes, obsurded with deafnesse, overwhelmed with sicknes, and bowed together with weaknesse, having no use of any sense, but of the sense of pain: which so racketh every member of his body, that it never easeth him of grief, till he hath thrown him down to his grave.

Thus far of the miseries which accompany the body. Now of the miseries which accompany the soul chiefly in this life.

*Meditations of the misery of the soul  
in this life.*

**T**He misery of thy soul will more evidently appeare, if thou wilt but consider,

1. The felicity she hath lost.
2. The misery which she hath pulled upon her self by sin.

1. The felicity lost, was first the fruition of the Image of God, whereby the soul was like unto God in a knowledge, enabling her perfectly to understand the revealed will of God. Secondly, true holinesse, by which she was free from all prophane error. Thirdly, Righteousnesse, whereby she was able to incline all her naturall powers, and to frame uprightly all our actions, proceeding from those powrs.

With

2 Col.  
3, 30.  
Rom.  
12, 2.



With the losse of this divine Image, she lost the Love of God, and the blessed communion which she had with his Majesty: wherein consisteth her life, and happinesse. If the losse of earthly riches vex thee so much: how should not the losse of this divine treasure perplex thee much more?

2. The misery which she pulled upon her self, consists in two things:

1. Sinfulnesse. 2. Cursednesse.

1. Sinfulnesse is an universall corruption: both of her Nature and actions: for her <sup>a</sup> Nature is infected with a pronenesse to every sin continually, the <sup>b</sup> Mind is stuffed with vanity, the <sup>c</sup> Understanding is darkened with ignorance, the <sup>d</sup> Will affecteth nothing but vile and vain things: All her <sup>e</sup> Actions are evil: yea this deformity is so violent, that oftentimes in the regenerate soul, the Appetite will not obey the government of Reason, and the Will wandereth after, and yeelds consent to sinfull motions. How great then is the violence of the Appetite and will in the Reprobate soul, which still remains in her Naturall corruption? Hence it is, that thy wretched Soul is deformed with sin, defiled with lust, so polluted with filthinesse, outraged with passions, overcarried with affections, pining with Envy, overcharged with Gluttony, surfit with Drunkennesse, boyling with Revenge,

trans-

<sup>a</sup> Eph.

1, 2.

Gen. 6

5.

<sup>b</sup> Rom

12, 1.

Ephes.

17.

<sup>c</sup> 1 Cor.

2, 14.

<sup>d</sup> Phil.

1, 3.

<sup>e</sup> Rom

2, 51.

Rom.

7, 10.

a *Ioh.*  
8. 14.  
b *Gen.*  
6, 6.

transported with Rage, and the glorious Image of God transformed to the ugly shape of the <sup>a</sup> devill, so far as it once <sup>b</sup> repented the Lord, that ever he made man.

c *Deut.*  
27, 26  
*Gal.* 3  
10.

From the former flowes the other part of the Souls misery, called <sup>c</sup> *curfednesse*, whereof there are two degrees.

*Psal.*  
119,  
21.

1. In part. 2. In fulnesse thereof.

d *Rom.*  
2, 2, 3.

1. *Curfednesse in part* is that, which is inflicted upon the Soul in life and death, and is common to her with the body.

*Ier.* 28  
13.

e *Isac.*  
28, 13

f *Gen.*  
38, 20.  
and 4,  
14.

g *Rom.*  
1, 21.  
7, 4,  
26.

h *Eph.*  
2, 2.  
*Col.* 1,  
1, 13.

The *curfednesse* of the soul in life, is the wrath of God, which lyeth upon such a creature, so far, as that all things, not onely calamities, but also very d *blesings* and e *graces* turn to ruine. f *Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances; but is g *given up* to the h *slavery* of Satan, and to his own lusts, and vile affections.

This is the *curfednes* of the Soul in life, now follows the *curfednes* of the Soul and Body in death.

*Meditations of the misery of the body and soul in death.*

After that the aged man hath conflicted with long sicknesse, and having endured the brunt of pain should now expect some ease: in comes

comes Death, (Natures slaughterman, Gods curse, and Hells Purveior) and looks the old man grim and black in the face: and neither pitying his age, nor regarding his long-endured dolours, will not be hired to forbear either for silver or gold: nay, he will not take, to spare his life, skin for skin, and all that the old man hath; but batters all the principall parts of his body, and arrests him to appear before the terrible Iudge. And as thinking that the old man will not dispatch to go with him fast enough: Lord! how many darts of calamities doth he shoot thorow him, stitches, aches, cramps, fears, obstructions, rheums, flegmes, collike, stone, wind, &c.

Oh what a ghastly sight it is, to see him then in his bed, when Death hath given him his mortall wound! what a cold sweat over-runs all his body; what a trembling possesseth all his members? the head shooteth, the face waxeth pale, the nose black, the nether Jaw-bone hangeth down, the Eye-strings break, the Tongue faltreth, the Breath shortneth, and smelleth earthly, the Throat rattleth, and at every gaspe the Heart-strings are ready to break asunder,

Now the miserable soul sensibly perceiveth her earthly body to begin to dye: for as towards the dissolution of the universall frame of the great world,

world, the Sun shall be turned into darknesse, the Moon into blood, and the Stars shall fall from heaven, the Air shall be full of storms, and flashing Meteors, the Earth shall tremble, and the Sea shall roar, and mens hearts shall fail for fear, expecting the end of such sorrowfull beginnings: So towards the dissolution of man, (which is the little world) his Eyes, which are as the Sun and Moon, loose their light, and see nothing but bloodguiltinesse of sin, the rest of the Senses, as lesser Stars, do one after another fail and fall: his Mind, Reason and Memory, as heavenly powers of his soul, are shaken with fearfull storms of despair, and fierce flashings of Hell-fire; his Earthly body begins to shake and tremble, and the humours like an overflowing Sea, roar and rattle in his throat, still expecting the woful ends of these dreadfull beginnings.

Whilest he is thus summoned to appear at the great Affizes of Gods Iudgement, behold, a Quarter-Session, and Gaol-delivery is held within himself: where Reason sits as Iudge, the devill puts in a Bill of inditement, as large as that Book of *Zachary*: wherein is alleaged all thy evill deeds, that ever thou hadst committed, and all the good deeds that ever thou hadst omitted, and all the curses and judgements, that are due to every sin. Thine owne conscience

*Zach.*  
5.

*Ezech.*  
3. 10.

science shall accuse thee, and thy Memory shall give bitter evidence, and Death stands at the Bar readie, as a cruell Executioner to dispatch thee. If thou shalt thus condemn thy self, how shalt thou escape the just condemnation of God, who knows all thy misdeeds better then thy self? Fain wouldest thou put out of thy mind the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, We are thy works, and we wil follow thee. And whilest thy soul is thus within, out of peace and order, thy children, wife, and friends, trouble thee as fast, to have thee put thy goods in order, some crying, some craving, some pitying, some chearing; all like Flesh-flies, helping to make thy sorrows more sorrowfull. Now the devils, who are come from Hell to *fetch away thy soue*, begin to appear to her; and wait, as soon as shee comes forth, to take her, and carrie her away. Stay shee would within, but that shee feeles the body begin by degrees to die, and ready, like a ruinous house, to fall upon her head. Fearfull she is to come forth, because of those Hell-hounds, which wait for her comming. Oh, she that spent so many dayes and nights in vain and idle pastimes, would now give the whole world, if she had it, for one

1 Ioh.  
3, 20.

Luke  
12, 20

one hours delay , that she might have space to repent , and reconcile her self unto God. But it cannot be , because her Body which joyned with her in the actions of sin , is altogether now unfit to joyn with her in the exercises of repentance: and repentance must be of the whole man.

Now she seeth that all her pleasures are gone , as if they had never been: and that but onely torments remain, which never shall have end of being. **Who** can sufficiently expresse her remorse for her sins past, her anguish for her present misery, and her terrour for her torments to come?

In this extremity , she looks every where for help , and she finds ner self every way helples. Thus in her greatest misery (desirous to hear the least word of comfort) she directs this, or the like speech unto her Eyes: O Eyes, who in times past were so quick sighted , can ye spye no comfort, nor any way how I might escape this dreadfull danger? But the Eye-strings are broken , they cannot see the candle that burneth before him: nor discern whether it be day or night.

The Soul ( finding no comfort in the Eyes ) speaks to the Ears: O Ears, who were wont to recreate your selves , with hearing new pleasant discourses , and Musicks sweetest harmony; can you hear any newes or tidings  
of

the least comfort for me? The *Eares* are either so *deaf*, that they cannot hear at all: or the sense of *hearing* is grown so weak, that it cannot endure to hear his *dearest* friends to *speake*. And why should these *ears* hear any *tydings* of joy in *Death*, who could never abide to hear the *glad tydings* of the *Gospel* in his *life*? The *Eare* can minister no *comfort*.

Then she intimates her grief unto the *Tongue*. Oh *Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest need) canst thou *speake* nothing in my *defence*? Canst thou neither *dawnt* these *Enemies* with *threatning words*, nor *emreat* them with *fair speeches*? Alas, the *Tongue* two dayes ago lay *speechlesse*: it cannot in his greatest extremity, either *call* for a *little drink*, or *desire* a *friend* to *take away* with his *finger* the *sleagme*, that is ready to *cloak* him.

Finding heer no hope of help, she speaks unto the *Feet*: where are ye, *O feet*, which sometime were so nimble in *running*, can you *carry* me no where, out of this dangerous place? The *feet* are *stone-dead* already: If they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *hands*: *O hands*, who have been so often approved for *manhood*, in *peace*, and *war*, and wherewith I have

E

so

so often defended my self, and offended my foes; never had I more need then now. Death looks me grim in the face, and kills me. Helish fiends wait about my bed to devour me: help now or I perish for ever. Alas, the hands are so weak, and do so tremble, that they cannot reach to the mouth a spoonfull of supping, to releeve languishing nature.

The wretched soul seeing her selfe thus desolate, and altogether destitute of friends, help, and comfort; & knowing that within an hour she must be in everlasting pains, retires her self to the heart (which of all members is *primum vivens*, & *ultimum moriens*) from whence she makes this dolefull lamentation with her self:

The  
dole-  
ful la-  
men-  
tation  
of the  
Repro-  
bate  
Soul  
at the  
point  
of  
death.  
2 Sam.  
22, 5.

O miserable caytife, that I am! How do the Sorrowes of death compasse me! How do the foulds of Belial make me afraid! How have, indeed, the snares both of the first and second death overtaken me at once! Oh how suddenly hath Death stoln upon me with insensible degrees! Like the Sun, which the Eye perceives not to move, though it be most swift of motion. How doth Death wrack on me his spite, without pity! The God of mercy hath utterly forsaken me: and the devill, who knows no mercie, waits for to take me; How often have I been warned of this dolefull day, by the faith-



faithful Preachers of Gods Word, and I made but a jest thereof? What profit have I now of all my pride, fine house, and brave apparell? What is become of the sweet relish of all my delicious fare? All the worldly goods which I so carefull gathered, would I now give for a good Conscience, which I so carelessly neglected. And what joy remains now, of all my former fleshly pleasures, wherein I placed my chief delight? Those fleshly pleasures were but deceitfull dreams, and now they are past like vanishing shadows: but to think of those eternall pains, which I must endure for those short pleasures, pains me as Hell, before I enter into Hell. Yet justly I confesse, as I have deserved, I am served, that being made after Gods Image, a reasonable soul, able to judge mine own estate, and having mercy so often offered, and I intreated to receive it: I neglected Gods grace, and preferred the pleasures of sins, before the religious care of pleasing God: lewdly spending my short time, without considering what account I should make at my last end. And now all the pleasure of my life being put together, counter-vail not the least part of my present pains. My joys were but momentany, and gone before I could scarce enjoy them: my miseries are eternall, and never shall know end. Oh that I had

spent the *houres* that I consumed in *carding, dicing, playing,* and other vile exercises, in *reading the Scriptures,* in *hearing Sermons,* in *receiving the Communion,* in *weeping for my sins,* in *fasting,* *watching,* *praying,* and in *preparing my soul,* that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to *begin* my life again! how would I *contemn* the *world,* and the *vanities* thereof! how *religiously* and *purely* would I lead my life! how would I *frequent* the *Church,* and *sanctifie* the *Lords Day*! If Satan should offer me all the *treasures,* *pleasures,* and *promotions* of this world, he should never entice me to *forget* these *terrors* of this last dreadfull *houre.* But, O corrupt *carkasse,* and stinking *carrión*! How hath the *devill* deluded us? and how have we *served* and *deceived* each other? and pulled *swift damnation* upon us both? Now is my case more miserable, then the *beast* that perissheth in a ditch; for I must go to *answer* before the *Iudgement seat* of the righteous Iudge of Heaven and Earth: where I shall have none to *speak* for me: and these *wicked fiends,* who are privy to all my *evill deeds,* will *accuse* me, and I cannot excuse my self. My own heart already *condemnes* me, I must needs therefore be *damned* before his *Iudgement seat:* and from thence be carried by these  
infernall

internall fiends, into that horrible prison  
of endlesse torments, and utter dark-  
nesse: where I shall never more see  
light, that first most excellent thing  
that God made, I, Who gloried here-  
tofore in being a libertine, am now in-  
clozed in the very claws of Satan: as  
the trembling Partridges within the  
gripping talons of the ravenous Falcon.  
Where shall I lodge to night? and  
who shall be my companions? Oh  
horror to think! O grief to consider!  
Oh cursed be the day, wherein I was born, &  
let not the day, wherein my mother bare  
me, be blessed. Cursed be the man that  
shewed my Father, saying: A Child is  
born unto thee, and comforted him. Cursed  
be that man: because he slew me not. Oh  
that my Mother might have been my  
grave, or her wombe a perpetuall concep-  
tion! How is it that I came forth of the  
womb, to endure these hellish sorrowes!  
and that my dayes should thus end with  
eternall shame! Cursed be the day that  
I was first united to so lewd a body: O  
that I had but so much favour, as that  
I might never see thee more! Our par-  
ting is bitter and dolefull: but our  
meeting again, to receive at that dread-  
full day the fullnesse of our deserved  
vengeance, will be far more terrible  
and intelerable. But what mean I thus  
by too late lamentation, to seek to  
prolong time? My last houre is come: I  
heare the heartstrings break; this fil-  
thy

thy House of Clay fals on my head: here is neither hope, help, nor place of any longer abiding. And must I needs be gone? thou filthy carkasse; Oh filthy carkasse, with fare-ill farewell, I leave thee: And so all trembling she cometh forth, and forthwith is seized upon by Infernall fiends, who carry her with a violence *torremi simili*: to the bottomlesse Lake that burneth with *fire and brimstone*: where she is kept as a prisoner in torments, til the general Iudgement of the great Day.

Apo.  
21. 8.  
Inde  
verf. 6  
1 Per.  
3. 19.

The lothsome carkasse is afterwards hid in the grave. In which action for the most part, *the dead bury the dead*: that is, They who are dead in sin, bury them, who are dead for sin. And thus the godlesse, and unregenerated worldling, who made Earth his Paradise; his Belly his God; his Lust his Law: and as in his life he sowed vanity, so he is now dead, and reapeth misery. In his prosperity he neglected to serve God: In his adversity God refuseth to save him: the devill, whom he long served, now at length payes him his wages. Detestable was his life, damnable his death. The devill hath his soul, the grave hath his carkasse: in which pit of corruption, den of death, and dungeon of sorrow, let us leave the miserable Caitife, rotting with his mouth full of earth, his belly full of worms,

worms, and his carcase full of stinck; expecting a fearefull resurrection, when it shall be reunited with the soul; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the soul and body in death, which is but cursednesse in part: now followes the fulnesse of cursednesse which is the misery of the soul and body after death.

*Meditations of the misery of a man after death, which is the fulnesse of cursednesse.*

THE fulnesse of cursednesse (when it falls upon a creature, not able to bear the brunt thereof) presseth him down to that bottomlesse deep of the endles<sup>b</sup> wrath of Almighty God: which is called the<sup>c</sup> damnation of hell. This fulnesse of cursednesse is either particular or generall.

Particular, is that which in a lesse measure of fulnesse, lighteth upon the<sup>d</sup> soul immediately, as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organ of fleshly eyes, she seeth after a spiritual manner, like Stephen, who saw the glory of God, and Iesus standing at his right hand: or, as a man, who being blind born, and miraculously restored

a Luk.  
8. 38.  
& 16,  
23.  
b Ihes.  
1, 10.  
c Mat.  
23, 33  
d Luk.  
10, 13  
13.  
1 Pet.  
3, 19.  
Iude  
v. 6, 7.

Acts  
7, 51

Post-  
quam  
anima  
de cor  
pore  
est e-  
gressa,  
tunc to  
Iudi-  
cium  
Christi  
de sa-  
lute  
cogno-  
scit.

Aug.  
l. 1. de  
anim.  
Seejus  
Orig.  
cap 1.  
Hier.  
Ept. ad  
Panna  
An. m.  
damna-  
ta con-  
tinuo  
inva-  
ditur a  
Dæmo-  
nibus,  
qui  
crude-  
lissime  
eam  
rapien-  
tes ad  
infer-  
num  
dedu-  
cunt

to his sight, should see the Sun, which he never saw before. And thereby the *Testimony* of her own *Conscience*, *Christ* the righteous *Judge*, who knoweth all things, *maketh* her, by his *omnipresent* power, to understand the doom and *Judgement* that is due unto her sins, and what must be her *eternall* state. And in this manner standing in the *sight* of Heaven, not fit for her *uncleanes* to come into Heaven; she is said to stand before the *Throne* of God. And so forth- with she is carried by the *evill* angels, a who came to fetch her with violence into *Hell*, where she is kept as in a *Prison*, in *everlasting* pains and chains, *under* darknesse, unto the *Judgement* of the great *Day*. But not in that *extremity* of torments, which she shall finally re- ceive at the last day.

The generall fulnesse of *curfednesse* is in a greater measure of *fulnesse*, which shall be inflicted upon both thy *Soul* and *Body*, when by the mighty power of *Christ* (the *supream* *Judge* of heaven and earth) the one shall be brought out of *Hell*, and the other out of the *Grave* as *Prisoners*, to receive their dreadfull doom, according to their *evill* deeds. How shall the *Reprobate*, by the roaring of

Alex. in orat. de exit. anim. Matth. 5, 34, and 23, 21.  
Luke 12, 20. Luke 16, 22. 1 Pet. 3, 19. Jude v 7. Luk.  
16, 14. Luke 1, 31. 2 2 Pet. 3, 9. Jude v. 6. Apoc. 11, 8.  
b Dan. 12, 3. 1 Ioh. 5, 18, 19. c Apoc. 20, 23.

of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of *Heaven*, and terrors of *Heavenly* signes be driven at the worlds end, to their wits end! Oh, what a wofull salutation will there be betwixt the damned *Soul* and *Body*, at their reuniting at that terrible Day!

O sink of *Sin*, O lump of *Filthinesse* (will the *Soul* say unto her *Body*) how am I compelled to re-enter into thee, not as unto an *Habitation* to rest, but as a *Prison* to be tormented together! How dost thou appear in my sight like *Iephtahs* Daughter, to my greater torment! Would God thou hadst perpetually rotted in the grave, that I might never have seene thee againe! How shall we be confounded together, to hear before God, *Angels*, and *Men*, layd open all those *secret sins*, which we committed together! Have I lost *Heaven*, for the love of such a stinking carrion! Art thou the *flesh*, for whose pleasures I have yeelded to commit so many *Fornications*? O filthy *Belly*, how became I such a *foole* as to make thee my God? How mad was I for *momentary* joyes, to incur these torments of eternall pains! Ye *Rocks* and *Mountains*, why skip ye so like *Rams*, *Psalm*, 114, 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder *Throne*; for the great Day of his wrath is come, and who shall be

Matth.

24, 29.

Luk.

21, 24,

25.

The  
dam-  
ned  
Soules  
Apo-  
strophe  
to her  
body  
at their  
second  
me-  
ting.

able to stand? Apoc. 6, 16, 17. *Why tremblest thou thus, O Earth, at the presence of the Lord, and wilt not open thy mouth, and swallow me up; as thou didst Korah, that I be seen no more?*

O damned furies! I would ye might, without delay, tear me in pieces, on condition that you would tear me unto nothing! But whilest thou art thus in vain bewayling thy misery, the Angels hale thee violently away from the brink of thy grave, to some place nere the Tribunall seat of *Christ*, where being as a cursed Goat, separated to stand beneath, on Earth, as on the left hand of the Iudge: *Christ* shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all thee ungratefull villanies which thou didst commit against him and his holy Laws.

Within thee thine own conscience (more then a thousand witnesses,) shall accuse thee: the Devils, who tempted thee to all thy lewdnesse, shall on the one side testifie with thy conscience against thee: and on the other side shall stand the Holy Saints & Angels approving *Christ*s Iustice: & detesting so filthy a Creature. Behind thee an hydeous noyse of innumerable fellow damned Reprobates tarrying for thy company: Before thee al the world,

Math.

13, 41.

Math.

15, 81.



world, a burning in flaming fire. Above thee an irefull Iudge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottōlesse pit, gaping to receive thee. In this wofull estate, to hide thy self, will be impossible; (for on that condition, thou wouldest b with that the greatest Rock might fall upon thee:) to appear will be intolerable, and yet thou must stand forth, to receive with other Rep<sup>t</sup> bates this thy sentence; *Depart from me ye cursed, into everlasting fire, prepared for the devill and his angels.*

*Depart from me*) there is a separation from all joy and happinesse.

*Ye cursed*) there is a black and direfull Excommunication.

*Into fire*) there is the cruelty of pain. *Everlasting*) there is the perpetuity of punishment.

*Prepared for the Devill and his angels.*) Here are thy infernall tormenting and tormented companions.

O terrible sentence! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood; against which a man cannot except; & from which a man can nowhere appeal. So that to the damned nothing remains but hellish torments, which knowes neither ease of pain, nor end of time. From this Iudgement seat, thou must be thrust by Angels

2 An-  
selm.  
lib.  
Medi-  
tat.

b Apo.  
6, 16,  
17.

Bona-  
vent.  
Psall.  
Dom.  
3. post  
Pent.  
Serm.  
2.

Apoe.  
2, 8.

*Angels*; (together with all the damned *Devils* and *Reprobates*) into the bottomlesse *Lake of utter darknesse*, that perpetually burnes with *fire* and *brimstone*. Whereunto as thou shalt be thrust, there shall be such *weeping*, *wces*, and *wailing*, that the *cry* of the company of *Core*, *Dathan* and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling: nay, it will seem unto thee a *Hell*, before thou goest into *Hell*, but to hear it.

Into which bottomles *Lake*, after that thou art once plunged, thou shalt ever be falling down, and never meet A bottom: and in it thou shalt ever lament, and none shall pitty thee: thou shalt alwayes weep for pain of the *fire*, and yet gnash thy teeth for the extremity of *cold*. Thou shalt weep to think, that thy miseries are past remedie: thou shalt weep to think, that to repent is to no purpose: thou shalt weep to think, how for the shadow of short pleasures, Thou hast incurred these sorrows of eternall pains: thou shalt weep to see, how that weeping it self can nothing prevail; yea in weeping thou shalt weep more tears, then there is water in the Sea; for the water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

Bona-  
vent.

There thy *Lascivious Eyes* shall be afflicted with sights of *ghastly Spirits*: thy *curious Eares* shall be affrighted with

with hideous noyse of *howling Devils*, and the gnathing teeth of *damned Reprobates* : thy *daintie Nose* shall be cloyed with noy'some stench of *Sulphur* : thy *delicate Taste* shall be pained with intolerable *lunger* : thy *drunken Throat* shall be parched w<sup>th</sup> unquenchable thirst : thy *Mind* shall be tormented, to think how for the love of *abortive pleasures*, which perished ere they budded; thou so foolishly lost *Heavens joyes*, and incurredst *hellish pains*, which last unto eternitie. Thy *conscience* shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee *remission of sins*, and the *Kingdome of Heaven* freely unto thee, if thou wouldest but *believe and repent*: and how easily thou mightest have obtained mercy in those dayes, how neer thou wast many times to have *repented*, and yet didst suffer the Devill and the World, to keep thee still in *impenitency*, and how the day of mercy is now past, and will never dawn again.

How shall thy understanding be racked, to consider, how for *momentary riches*, thou hast lost the *eternall Treasure*, and changed heavens felicitie for hels misery ! where every part of thy body without intermission of pain, shall be continually tormented alike.

In

Mark.  
9.

In these Hellish-torments, thou shalt be for ever deprived of the Beatificall sight of God, wherein consists the soverain good, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lie in a perpetuall Prison of utter darknes: where shall be no order, but horreur: no voice, but of blasphemers & howlers: no noise, but of tortures and tortured: no society, but of the devil and his angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment, without pitie: misery, without mercy: sorrow, without succour: crying, without comfort: mischief, without measure: torment, without ease: where the *Worm dyeth not*, and the *fire is never quenched*: where the wrath of God shall seize upon thy Soul & Body, as the flame of fire doth on the lump of Pitch, or Brimstone. In which flame thou shalt ever be burning, & never consumed: ever dying, & never dead; ever roaring in the Pangs of death, & never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand yeeres, as there are grasse on the earth, or sands on the Sea-shore: thou art no neerer to have an end of thy torments, then thou wast the first day that thou wast cast into them: yea so far are they from ending, that

that they are ever but beginning. But if after a thousand times so many thousand yeares, thy damned soul could but conceive a hope, that those her torments should have an end: this would be some comfort to think, that at length an end will come. But as oft as the Mind thinketh of this word Never, it is as another Hell, in the midst of hell.

This thought shall force the damned to cry, *owai, owai*, as much as if thy should say, *ouk aei, ouk aei*, O Lord, not ever, not ever torment us thus, but their consciences shall answer them as an Eccho, *aei, aei*, ever, ever. Hence shall arise this dolefull *owai*, wo and alas for evermore.

This is that second death, the generall perfect fulnesse of all cursednesse and misery: which every damned Reprobate must suffer, so long as God and his Saints shall enjoy blisse and felicitie in Heaven for evermore.

Thus far of the misery of man in his estate of corruption, unlesse that he be renewed by Grace in Christ.

Now follows the knowledge of Mans self, in respect of his state of regeneration by Christ.

*Meditations of the state of a Christian  
reconciled to God in Christ.*

**N**OW let us see, how happie a godly man is, in his state of renovation, being

being reconciled to God in *Christ*.

The *godly man*, whose corrupt nature is renewed by grace in *Christ*, and become a *new creature*, is blessed in a threefold respect. 1, in his life. 2, in his death. 3, after death.

1. His *blessednesse* during this life, is but in part, and that consists in seven things:

1. Because he is *concieved* of the *a Spirit*, in the womb of his *b Mother* the *Church*: and is *c born*, not of blood, nor of the will of the flesh, nor of the will of Man, but of God, who in *Christ*, is his *d Father*. So that the *e Image* of God his *Father*, is renewed in him every day more and more.

2. He hath, for the *merits* of *Christ's sufferings*, all his sins, *originall* and *actuell*, with the *guilt* and *punishment* belonging to them, *f freely* and *fully* forgiven unto him; and all the *g righteousnessse* of *Christ*, as *freely* and *fully* *imputed* unto him: and so God is *h reconciled* unto him: and *i approveth* him as *righteous* in his sight and account.

3. He is freed from *Satans k bondage*, and is made a *l brother* of *Christ*, a fellow *m heir* of his heavenly Kingdom: and a *spirituall n King* and *Priest* to offer up *o spiritual sacrifice* to God by *Iesus Christ*.

4. God *spareth* him, as a man *spareth* his *own son*, that *serveth* him. And this *sparing* consists, In.

I. No:

a Iohn

3, 5.

B Gal.

4, 26.

c Ioh.

1, 13.

d Gal.

4, 6, 7.

e Cor.

9, 8.

f Ephe.

4, 2, 3.

13.

Col. 3.

10.

f Rom.

4, 8, 25.

Rom.

8, 1, 2.

g Rom.

4, 5.

19.

h 2 Cor.

5, 19.

i Rom.

8, 33.

34.

k Act.

16, 18.

Ephe.

2, 2.

l Ioh.

20, 7.

Rom.

8, 26.

m Ro.

8, 17.

n Apo.

10.

o 1 Pet.

2, 5.

Mal. 3

87.

1. Not taking notice of every fault, but *bearing* with his infirmities : *Exod.* 34, 6, 7. A loving Father will not cast his *child* out of doors in his sicknesse.

II. Not making his *punishment* when he is *chastened*, as great as his *deserts*. *Psal.* 103, 10.

III. *Chastening* him *moderately*, when he seeth that he will not by any other meanes be reclaimed, *2 Sam.* 7, 14, 15. *1 Cor.* 11, 32.

IV. *Graciously* accepting his endeavour, notwithstanding the imperfection of his obedience, and so preferring the *willingnesse* of his mind, before the *worthynesse* of his work. *2 Cor.* 8, 12.

V. Turning the curses which he deserved, to *crosses*, and fatherly *corrections*; yea all *a* things, all *b* calamities of this life; *c* death it self, *d* yea, his very *sins*, unto his good.

5. God gives him his *Holy Spirit*, which

I. *e* *Sanctifieth* him by degrees throughout: *f* so that he doth more and more *dye* to sin, and *live* to righteounesse.

II. *Assures* him of his *g* *adoption*, and that he is by *Grace* the *Chiide* of God.

III. *Encourageth* him to come with *h* *boldnes*, and *confidence*, into the presence of God.

IV. *Meoveth* him without *fear*, *to* say unto him, *Abba Father*.

F

V. *Perverteth*

2 Rom.

8, 23.

b Psal.

89, 31.

33.

Psal. 111

97.

Heb.

a. 10.

2 Cor.

12, 7.

c 1 Cor.

8, 22,

and 15

54, 55.

Heb. 2

14, 15.

d Luke

22, 31,

32.

Psal. 51

13, 14.

Rom 5

20, 21.

e. 1.

Theff.

5, 23.

f Rom.

8, 9, 12

g Rom

8, 16.

h Heb.

4, 15.

Ephes.

5, 12.

Gal. 4.

16.

Rom 8

15, 16.

Zac. 12

12.

V. *Powreth* into his heart the gift of sanctified prayer.

Rom. 8  
16, 27.

VI. *Perswadeth* him, that both he and his prayers are accepted & heard of God for Christ his Mediators sake.

Rom. 5  
1, and  
14, 17.

Ro. 5.  
3, and  
14, 17.

aPsa. 8  
5. &c.

Heb. 2  
7, 8.

b1 Cor.  
9, 1.

Rom.  
14, 14

1 Tim.  
4, 2 &c

c 1 Cor  
9, 19.

21.  
d 1 Cor

3, 21,

23.  
Heb. 8

7.  
e 1 Cor

3, 23.

f Mart.  
25, 34

1 Per.  
14, 1.

g Act.  
2, 25.

h Mart.  
4, 23.

1 Cor.  
13, 14.

i Psa. 23  
Psa. 34  
1, 10.

VII. *Fils* him with  
 { I. Peace of conscience.  
 { II. Joy in the Holy Ghost : in comparison whereof, all Earthly Ioyes seem vile and vain unto him.

6. He hath a recovery of his *a* sovereignty over the creatures, which he lost by Adams fall : and from thence free *b* liberty of using all things which God hath not *c* restrained, so that he may use them with good *d* conscience. For to all things in Heaven and Earth he hath a *sure* *e* title in this life ; and he shall have the plenary and peaceable *f* possession of them in the life to come. Hence it is, that all Reprobates are but usurpers of all that they possesse, *g* and have no *g* place of their own but Hell.

7. He hath the assurance of Gods Fatherly care and protection, day and night over him; which care consisteth in three things:

1. In providing al things necessarie for his Soul and Body, concerning this life, and that which is to come : so that he shall be *sure* *h* ever, either to have enough : or patience, to be content with that he hath.

11. In



11. In that God gives his Holy Angels, as Ministers, a charge to attend upon him alwayes for his good: yea, in danger, to *pitch their tents about him for his safety*, where-ever he be. Yea, Gods protection shall defend him *as a cloud by day, and as a pillar of fire by night*: and his providence shall hedge him from the power of the Devill.

111. In that The eyes of the Lord are upon him, and his eares continually open to see his state, and to hear his complaint, and in his good time, to deliver him out of all his troubles.

Thus far of the blessed estate of the godly, and Regenerated man in this life: Now of his blessed estate in death.

II. Meditations of the blessed estate of a regenerated man in his death.

W Hen God sends Death as his Messenger, for the regenerated man, he meets him half the way to Heaven: for his <sup>a</sup> conversation, and <sup>b</sup> affliction is there before him: Death is neither strange, nor fearfull unto him. Not strange, because he <sup>c</sup> dyed daily: nor fearfull, because whilest he lived, he was dead; and his life was <sup>d</sup> hid with Christ in God. To dy unto him therefore, is nothing else in effect, but to <sup>e</sup> rest from his labour in this world, to go <sup>f</sup> home to his <sup>g</sup> Fathers house,

Heb. 3

14.

Psalm.

134, 7.

Pla. 93

11.

Pla. 4,

3.

Iob. 1,

10.

Pla. 34

15. <sup>20</sup>

Gen. 7

1.

Pla. 93

19.

a Phil.

3, 10.

b Col. 3

1.

c 1 Cor.

23, 31

d Col.

3.

e Apo.

14.

f 1 Cor.

5, 6.

g Ioh.

14, 1.

a Heb.  
12, 22.  
&c.

b Psal.  
4, 3.

c Gen.  
49.

d 2 Cor.  
5, 3.

e Phil.  
4, 23.  
f Psal.  
43, 2.

unto the <sup>a</sup> City of the living God, the heavenly Ierusalem, to an innumerable company of Angels, to the generall assembly and Church of the first born, to God the Iudge of all: and to the Spirits of just men made perfect, and to Iesus the Mediatour of the New Testament. Whilest his Body is sick, his Minde is sound: for, God <sup>b</sup> maketh all his bed in his sicknesse, and strengtheneth him with faith and patience, upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth (like <sup>c</sup> Iacob, Moses, and Ioshua) to his Children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His blessed soul breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outward man decayeth to his inward man increaseth, and waxeth stronger. When the speech of his tongue faileth, the sighs of his heart speak louder unto God: when the sight of the Eyes faileth, the holy Ghost illuminates him inwardly with abundance of spirituall light. His soul feareth not, <sup>d</sup> but is bold to go out of the body, and to dwell with her Lord. He sighed out with <sup>e</sup> Paul, *Cupio dissolvi*: I desire to be dissolved, and to be with Christ. And with <sup>f</sup> David, *As the Heart panteth after the water brooks: so panteth my soul after thee, O God: My soul thirsteth for God,* for

For the living God : when shall I come and appear before God ? He prayeth with the Saints : a How long, O Lord, which art holy and true ? b Come, Lord Iesus, come quickly. And when the c appointed time of his dissolution is come, knowing that he goeth to his d Father and Redeemer in the peace of a good conscience, and the assured persuasion of the forgiveness of all his sins, in the blood of the Lamb, he sings with blessed old Simeon, his e Nunc dimittis: Lord, now lettest thou thy Servant depart in peace, &c. and surrenders up his soul, as it were, with his own hands, into the hand of his heavenly Father, saying with David, f Into thy hands, O Father, I commend my soul, for thou hast redeemed me, O Lord, thou God of truth. And laying with Stephen, g Lord Iesus, receive my spirit ; He no sooner yields up his sacred Ghost, but immediately the h holy Angels, who attended upon him from his birth, unto his death, i carry and accompany his soul unto Heaven, as they did the Soul of Lazarus into Abrahams bosome, k which is the Kingdom of Heaven, whither onely good Angels and good works do accompany the Soul : the one to deliver their charge, the other to receive their reward.

The Bodie in convenient time, as the sanctified n Temple of the Holy

1 Pf. 41, 11. He. 1, 14. m Ap. 14, 13. & 17, 12. n 1 Cor. 6, 15.

a Apo.

6, 10.

b Apo.

12, 10,

c Job

14, 5.

d Ps: 1.

31, 5.

e Luk.

22, 29.

Psalm.

3, 7.

f Isa. 57

2.

g Psal.

31, 9.

h Act.

7, 9.

i Marc.

16, 18.

Acts

12, 15.

&amp; 27,

25.

j Luk.

26, 22.

k Mar.

8, 11.

Luk.

13, 18.

Acts

15, 10,

11.

Ephes.

1, 10.

Heb.

11, 2.

10, 16.

&amp; 12.

22, 23.

Lu. 9

9, and

9, 31.

f Mat.

26, 6.

g 1 Cor.

6, 10.

i Pet.

1, 19.

h The

4, 14.

Acts, 7

6, and

8, 3.

i Dan

12, 2.

Ioh. 5

28, 29

Luk.

24, 14,

i Thes.

4, 16,

17.

Apoc.

14, 15

*Gloſt,* the *f* members of *Chriſt*, nourished by his bodie, the *g* price of the blood of the *Sonne of God*, is by his fellowbrethren reverently laid to *h* sleep in his grave, as in the bed of *Chriſt*, in an assured hope to *i* awake in the *Reſurrection of the juſt*, at the last day, to be partaker with the Soul, of life and glory everlasting. And in this respect not onely the souls, but the very bodies of the faithfull also are termed blessed.

Thus far of the blessednesse of the soul and body of the Regenerated man in death. Now let us see the blessednesse of his soul and body after death.

**I I I.** *Meditations of the blessed estate of the Regenerated man after death.*

**T** His state hath three degrees :

1. From the day of Death, to the Resurrection.

2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the Regenerated man hath yeelded up his Soul unto *Chriſt*, the holy Angels take her into their custody, and *immediately* *a* carry her into *Heaven* : and there present her *b* befor *Chriſt*, where she is crowned with a *Crown of righteousness*, and

a Luke

16, 22.

b Heb.

1, 14.

c 12,

14.

e 1 Tim

4, 8.

and glory; not which she hath deserved by her good works, but which God hath promised of his free goodnesse to all those, who of love, have in this life unfainedly served him, and sought his glory.

Oh, what a joy will it be to thy Soul! which was wont to see but misery & sinners, now to behold the face of the God of Glory: yea, to see Christ well-comming thee, as soon as thou art presented before him by the holy Angels, with an *Engage bone serve! Well done, and well-come good and faithfull servant, &c. enter into thy Masters joy.* And what joy will this be, to behold thousand thousands of Cherubins, Seraphins, Angels, thrones, Dominions, Principalities, Powers: All the holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors: and all the souls of thy Friends, Parents, Husbands, Wives, Children, and the rest of Gods Saints, who departed before thee in the true faith of Christ, standing before Gods Thron in blisse & glory: if the Queen of Sheba, beholding the glory and attendance given to Solomon, as it were ravished therewith, brake out and said, *Happy are thy men, happy are those thy servants, which stand ever before thee, and hear thy wisdom:* How shall thy soul be ravished to see her self by grace admitted to stand with this glorious Company, to behold the blessed

Apo. 2. 10.  
1 Pet. 5.

Col. 1.  
6.  
Ephes. 1, 21.

1 King 10.

Luk.  
15.

1 Tim.  
4, 8.

Apoc.  
7, 9.

Face of Christ, and to hear all the *treasures* of his Divine *wisdom* ! How shalt thou rejoyce to see so many *thousand thousands* wellcomming thee into their heavenly society ! for as they all rejoyced at thy conversion; so will they now be much more joyfull to behold thy Coronation; and to see thee receive thy *Crown*, which was laid up for thee against thy *comming*. For there the Crown of Martyrdom shall be put on the head of a Martyr, who for Christs Gospels sake indured torments: the Crown of Virginitie on the head of a Virgin, which subdued Concupisence: the Crown of Piety and Chastity on the head of them, who sincerely professed Christ, & kept their wedlock-bed undefiled: the Crown of good works on the good Alms-givers head, who liberally relieved the poor: the Crown of incorruptible glory on the head of those Pastors, who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of this Heavenly Company, to see thee thus *crowned* with glory, *arrayed* with the shining Robe of righteousness; and to behold the Palm of victory put into thy hand ? O what gratulation will there be, that thou hast escaped all the miseries of the world, the

the snares of the Devil, the pains of hell, and obtained with them thy eternall rest and happineste? for there every one joyeth as much in anothers happineste, as in his own, because he shall see him as much loved of God; as himself. Yea, they have as many distinct joyes, as they have companions of their joy. And in this joyfull blessed state, the Soul resteth with Christ in Heaven, till the Resurrection, when as the number of her fellow-servants and Brethren be fulfilled, which the Lord tearmeth but a little season.

The second degree of mans blessednesse after death, is from the Resurrection, to the pronouncing of the full Sentence: For at the last day,

1. The Elementary Heavens, Earth, and all things therein, shall be *a dissolved and purified with fire.*

II. At the *b* sound of the last Trumpet or voice of Christ the Archangel, the very same bodies which the Elect had before (though turned to dust and earth) shall rise again. And in the same instant, every mans Soul shall re-enter into his own body, by vertue of the Resurrection of Christ their head, and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes: yet shall the Elect finde it true at that

F 5

day,

Apo.  
7, 9.22 Pet.  
3, 10,  
12, 13.  
1 Cor.  
15, 52.  
1 Thes.  
4, 16.  
John.  
5, 28.  
Eze. 37  
Rom.  
8, 12.  
Rom.  
5, 17.  
1 Cor.  
16, 22.  
Phil. 3  
10, 11.  
1 Thes.  
4, 17.  
Matth.  
19, 30.

day, that not a hair of their head is perished.

111. They shall come forth out of their graves, like so many *Iosephs* out of Prison: or *Daniels* out of the Lions den; or *Ionahs* out of the Whales belly.

I V. All the bodies of the Elect being thus made alive, shall arise in that a perfection of nature, whereunto they should have attained by their naturall temperament, if no impediment had hindred: and in that vigor of age, that a perfect man is at, about three and thirty yeers old, each in their proper sex: Whereunto *Divines* think the Apostle alludeth, when he saith: Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of *Christ*. Whatsoever imperfection was before in the body, (as blindnesse, lamenesse, crookednesse) shall then be done away. *Iacob* shall not halt, nor *Isaac* be blind, nor *Leah* beare-eyed, nor *Mephibosheth* be lame: for if *David* would not have the blind & lame to come into his house, much lesse will *Christ* have blindnesse and lamenesse to dwell in his heavenly Habitation. *Christ* made all the Blind to see, the Dumb to speak, the Deaf to hear, & Lame to walk, &c. that came to him to seek his grace on earth: much more will he heal all their imperfections, whom he will admit to his glory

a Dan.  
4, 12.  
1 Thef  
4, 14.  
Par est  
Pote-  
stas Dei  
ad in-  
stitu-  
endos,  
& re-  
stitu-  
endos ho-  
mines.  
Ana-  
thegor  
a Plal.  
45, 20  
b Ter-  
ml. de  
Resur-  
rect. c.  
6. Hie.  
Epi. 27  
& 61.  
Aug.  
lib. 22  
de Ci-  
vit.  
Dei  
cap. 17  
& om-  
nes  
Theo-  
logi in  
4.  
Sent.  
dist. 44  
b Eph.  
4, 13.  
Ira  
com-

munister credunt Theologi in 4. Sent. dist. 44. Vide Aug. de Civit. Dei lib. 22. cap. 15, and 16.

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ry in heaven. Among those Tribes, there is not one feeble: but the Lame man shall leap as an Hart, and the Dumb mans tongue shall sing. And it is very probable, that seeing God created our first parents, not Infants, or Old men, but of a perfect age, or stature; the *anaplasia*, or new creation from death, shall every way be more perfect, then the *plasia*, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy being imperfection, and old age corruption, can well stand w<sup>th</sup> y<sup>e</sup> state of a perfect glorified body.

V. The bodies of the Elect being thus raised, shall have foure most excellent & supernaturall qualities, For:

I. They shall be raised in power, whereby they shall for ever be freed from all wants and weakneses, and inabled to continue, without the use of meat, drink, sleep, and other former helps.

II. In incorruption, wherby they shall never be subject to any manner of imperfections, blemish, sickness, or death.

III. In glory, whereby their bodies shall shine as bright as the sun in the firmament, and which being made transparent, their souls shall shine thorow, far more glorious then their bodies. Three glimpses of which glory were seen; First, in *Moses face*. Secondly, in the transfiguration. Thirdly, in *Stephens countenance*. Three instances and assurances

Psal.  
103, 37  
Iſa.  
35, 5.

1 Cor.  
15, 43

1 Cor.  
15, 41  
Iſa. 65  
20.

Ang.  
Ench.  
cap. 90  
Matt.

13, 43  
Dan. 2

3.  
Luk. 9

31.  
Zach.

9, 16.  
1 Theſ

4, 17.  
Exo.

34, 27

Match.  
 17.  
 Act. 6,  
 15.  
 1 Sam.  
 18, 4.  
 a Hebr.  
 6, 14.  
 a vbi  
 voler.  
 spiri-  
 tus, ibi  
 erit &  
 corpus,  
 Ang.  
 b Il. 40  
 31.  
 w. id.  
 3, 7.  
 1 Cor.  
 6, 46.  
 c Spiri-  
 tualia  
 post  
 resur-  
 reccio-  
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 erunt  
 corpo-  
 ra, non  
 quia  
 corpora  
 esse de-  
 sistant,  
 sed  
 quia  
 spiritu  
 vivifi-  
 cante  
 substi-  
 stunt.  
 Aug. l.  
 13. de  
 civit.  
 Dei. c.  
 23.

assurances of the glorification of our  
 bodyes, at that glorious Day. Then  
 shall David lay aside his Shepheards  
 weed, & put on the robe of the Kings  
 Son, Iesus, not Jonathan. Then every  
 true Mordecai (who mourned under  
 the Sackcloth of this corrupt flesh)  
 shall be arrayed with the Kings *Royall*  
*apparell*, and have the *Crown Royall* set  
 upon his head, that all the world may  
 see; *how it shall be done to him, whom*  
*the King of kings delighteth to honour.* If  
 now the rising of one Sun makes the  
 morning so glorious, how glorious  
 shall that Day be, when innumerable  
 millions of millions of the bodies of  
 Saints and Angels shall appeare more  
 glorious then the brightnes of the  
 Sun! the Body of Christ in glory sur-  
 passing all.

4. In Agility, a whereby our bodies  
 shall be able to ascend, and to meet the  
 Lord at his glorious coming in the ayre, as  
 Eagles flying unto their blessed car-  
 kate. To this agilitie of the Saints  
 glorious bodies, the Prophet alludes, b  
 saying, They shal renew their strength:  
 they shal mount up with wings as  
 Eagles: they shall run, and not be  
 weary: they shal walk, and not faint.  
 And to this state may that saying of  
 wisdom be referred. In the time of  
 their vision they shall shine, and run to  
 and fro, as sparks among the stubble.

And in respect of these foure • quali-  
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ties, Paul calleth the raised bodies of the Elect, *Spiritual*: for they shall be spiritual in qualities, but the same still in substance.

And howsoever sinne & corruption make a man in this state of mortality, lower then Angels: yet surely, when God shall thus *crown him with glory and honour*, I cannot see how man shall be any thing inferiour to Angels. For are they Spirits? So is Man also, in respect of his Soul; yea, more then this: they shall have also a spiritual body, *fashioned like unto the glorious body of the Lord Iesus Christ*; in whom mans nature is exalted by a personall union, into the glory of the Godhead, and individuall society of the blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them; Nay, they are but spirits appointed to be Ministers unto the Elect: and as many of them: who at the first disclaimed this office, and would not keep their first standing, where for their pride hurled into hell. This lesseneth not the dignity of Angels, but extols the greatness of Gods love to Mankind.

But as for all the Elect, who at the second, & sudden coming of Christ, shall be found quick and living: the fire that shall burn up the corruption of the world, and the works therein, shall in a *moment*, in the *twinkling of an eye*,

Psal. 8

5.

Phil. 3

21.

Heb. 2

16.

Heb. 1

14.

Psa. 91

11.

Ind.

ve: f. 6

2 Pet.

2, 4.

1 Pet.

3, 10,

11, 12.

1 Cor.

15, 51.

a Luke  
17, 34.

The  
Elect  
Soules  
Apo-  
strophe  
to her  
body,  
at her  
first  
mee-  
ting in  
the  
Resur-  
rection  
Can. 2,  
14.

eye, overtake them as it finds them; either grinding in the Mill of provi-  
sion, or walking in the fields of plea-  
sure, or lying in the bed of ease;  
and so ( burning up their dross and  
corruption ) of mortall, make them  
immortall bodies: and this change shall  
be unto them in stead of death.

Then shall the Soul with joyful-  
nesse greet her body, saying: Oh well  
met again, my *deare sister*! How sweet  
is thy voyce! how comely is thy  
countance, having lien hid so long  
in the clifts of the rocks, and in the  
secret places of the grave! Thou art  
indeed an habitation fit, not onely  
for me to dwell in; but such as the  
Holy Ghost thinks meet to reside in,  
as his temple for ever. The Winter  
of our afflictions is now past: the  
storm of our misery is blown over and  
gone. The Bodies of our Elect Bre-  
thren appear more glorious, then the  
Lillyflowers on the earth: the time of  
singing Hallelujah is come; and the  
voyce of the trumpet is heard in the  
Land. Thou hast been my Yoke-fellow  
in the Lords labours, and companion  
in persecutions and wrongs, for Christ  
and his Gospels sake; now shal we en-  
ter together into our Masters joy. As  
thou hast born with me the Crosse, so  
shalt thou now weare with me the  
Crown. As thou hast with me sowed  
plenteously in tears, so shalt thou reap  
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with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder reprobates spent their whole time in pride, fleshly lust, eating, drinking, & prophane vanitie) gave us grace to joyn together, in watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion, relieving the poor; exercising (in al humility) the works of Piety to God; & walking conscionably in the duties of our calling, towards men. Thou shalt anon hear *no mentiō* of thy *sins*, for they are *remitted* & *covered*: but every good work which thou hast done for the Lords sake, shalbe rehearsed & rewarded. Cheere up thy heart, for thy *Judge is flesh of thy flesh, and bone of thy bone*. Lift up thy head, behold these glorious Angels, like so many Gabriells, flying towards us, to tell us that the day of our Redemption is come, & to convey us in the clouds, to meet our Redeemer in the Ayr. Lo, they are at hand. *Arise therefore, my Dove, my Love, my fair one, & come away*. And so like Roes, or young Harts, they run with Angels towards Christ, over the trembling Mountains of Bether.

V I. Both quick and dead, being thus revived and glorified, shall forthwith (by the *Ministry of Gods Holy Angels*) be gathered from all the quarters and parts of the world, and

Psa. 83  
1, 2.

Dan. 9  
21,  
&c.  
Luk.  
11, 28.

Can. 2,  
1, 3.  
Verse

Luk. 7,  
34, 35,  
36.

1 Thes. 4, 17. and caught up together in the Clouds, to meet the Lord in the Ayre, and so shall come with him, as a part of his glorious train, to judge Reprobate & evill angels. The twelve Apostles shall sit upon twelve Thrones (next Christ) to judge the twelve Tribes, who refused to hear the Gospell preached by their Ministry. And all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evill angels, & earthly-minded men. And as every of them received grace in this life, to be more zealous of his glory, & more faithfull in his Service, then others: so shall their glory and reward be greater then others in that Day.

Apoc.  
22, 12.  
Rcm.  
26, 2.  
2 Cor.  
9, 6.  
Iohn  
14, 4.

The place where they shall be gathered unto Christ, and where Christ shall sit in Iudgement, shall be in the Air, over the Valley of Iehoshaphat, by Mount Olivet, neer unto Ierusalem, Eastward from the Temple: as it is probable for foure reasons.

1 Thes.  
4, 17.  
Ierl 39  
1, 2.  
&c.  
vers.  
19, 12.

1. Because the holy Scripture seems to intimate so much in plain words: I will gather all Nations into the valley of Iehoshaphat, and plead with them there, Cause thy mighty ones to come down. O Lord, let the Heathen be awakened, and come up to the valley of Iehoshaphat: for there will I sit to Iudge all the Heathen round about. Iehoshaphat signifieth, The Lord will judge. And this valley was so called from the great victory

Glory which the Lord gave \* Iehoshaphat and his people over the *Ammonites, Moabites*, and inhabitants of Mount Seir. Which victory was a type of the finall victory, which Christ, the supreme Iudge, shall give his Elect, over all their enemies in that place, at the last Day, as all the Iewes interpret it. See Zac. 14. 4, 5. Psal. 51, 1, 2, &c. all agreeing, that the place shall be thereabout.

II. Because that as Christ was b thereabout crucified, and put to open shame: so over that place, his glorious Throne should be erected in the Air, when he shall appeare in Iudgement, to manifest his Majesty and glory. For it is meet that Christ should in that place judge the world with righteous judgement, where he himself was unjustly judged and condemned.

III. Because that seeing the Angels shall be sent to gather together the Elect, from the foure winds, from one end of Heaven, to the other: It is most probable, that the place whither they shall be gathered to, shall be neer Ierusalem, and the valley of Iehoshaphat:

G

which

ding on a ladder, Genesis 28. The Angel put up his sword, and fire from heaven burnt the Sacrifice in Abrahams Boore, 1 Samuel 24. Salomon builded the Temple, 2 Chron. 3, 1. Christ preached the Gospel, suffered his passion, and entered into his glory; Canth. in Genesis 23.

\* Chr.  
29, 29.

b Neer  
this  
valley  
was  
Mount  
Mo-  
rish,  
where  
Abra-  
ham  
sacri-  
ficed  
Isaac  
Gen.  
22.  
Iacob  
saw  
Angels  
ascen-  
ding  
and  
de-  
scen-

a The  
Sea be  
yond  
Iorden  
to-  
wards  
Tyrrs,  
cutteth  
the  
mid-  
dle of  
the  
world.  
And  
Ezech.  
saith of  
Ieru-  
salem,  
Imme-  
dio  
gen-  
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eam.  
That  
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Sion,  
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which a Cosmographers describe to be in the midst of the superficie of the earth, If the *termini a quibus*, be the four parts of the World; the *terminus ad quem*, must be about the Center.

IV. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the a Valley of Iehoshaphat: so he shall in like manner come down from heaven. This is the opinion of Aquinas, and all the School-men, except Lombard and Alexander Hales.

V. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright then so many Suns in glory, sitting about him: and the body of Christ, in glory and brightnesse surpassing them all: (The Reprobates being separated, and remaining beneath upon the Earth: e for the right hand signifieth a blessed, the left hand a cursed Estate) Christ will first pronounce the sentence of absolution and blisse upon the Elect. First, because he will thereby encrease the grief of the reprobate, that shal hear it: Secondly, to shew himself e more prone to Mercy, then to Indgement. And thus from his

Throne

shall be judged according to the Law; Rom. 2, 12. Actor. 17, 31. Richardus de villa nova, Thom. in 12, 22. Dist. 47, 48. Matth. 25, 31. Iude v. 14. b Apoc. 20, 12, 13. c Matth. 29, 28. Hilar. in Cant. 23. Anselm. in Matth. c. 25. Psal. 145, 9. Isa. 8, 22. d Ad poenas tardus Deus est, ad premia velox.



Throne of Majesty in the Air, he shall (in the sight and hearing of all the World) pronounce unto his Elect, *Come ye blessed of my Father, inherit the Kingdome, prepared for you; from the beginning of the world: for, &c.*

Matt.  
25, 34.

*Come ye*, Here is our blessed union with Christ, and by him, with the whole Trinity.

*Blessed*, Here is our absolution from all sins, and our plenary endowment with all grace and happinesse.

*Of my Father*, Here is the Author, from whom, by Christ, proceeds our felicity.

*Inherit*, Here is our Adoption.

*The Kingdome*, Behold our Birth-right and possession.

*Prepared*, See Gods Fatherly care for his chosen.

*From the foundation of the World*, O the free, eternall, unchangeable Election of God!

How much are those souls bound to love God, who of his meer good will and pleasure, chose and loved them, before they *had done either good or evill!*

Rom.  
9, 11.

*For I was hungry, &c.* O the Goodnesse of Christ, who takes notice of all the good works of his Children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself!

*Joh. 20, 25. 1 Per. 1, 8. Come ye to me, in whom ye have beleev'd, before ye saw me : and whom ye have loved and sought for, with so much devotion, and through so many tribulations. Come now, from labour to rest: from disgrace, to glory : from the jawes of death, to the joyes of eternall Life. For my sake ye have bin rail'd upon, reviled, and cursed: But now it shal appear to all those cursed Esaus, that you are the true Jacobs, that shall receive your Heavenly Fathers blessing: and blessed shall you be. Your Fathers, Mothers, and neereſt kindred forſooke, and caſt you off, for my Truths ſake, which you maintained : but now my Father will be unto you a Father, and you ſhall be his Sons and Daughters for ever. You were caſt out of your lands and livings, and forſooke all for my ſake and the Goſpell: But that it may appear that you have not loſt your gain, but gained by your loſſe : in ſtead of an Earthly inheritance and poſſeſſion, you ſhall poſſeſſe with me the inheritance of my Heavenly Kingdome, where you ſhall be for love, Sons: for birth-right, Heires : for dignity, kings: for holineſſe, Priests : and you may be bold to enter into the poſſeſſion thereof now, becauſe my Father prepared, and kept it for you, ever ſince the firſt foundation of the world was laid.*

Immediately after his Sentence of  
 abſolu-

absolution and benediction, every one receiveth his Crown, which Christ the righteous Iudge puts upon their heads, as the reward which he hath promised of his grace and mercy, unto the Faith and good works of all them that loved that *his appearing*. Then every one taking his Crown from his Head, shall lay it down (as it were) at the feet of Christ; And prostrating themselves, shall with one heart and voyce, in an Heavenlie sort and comfort, say, Praise, and Honour, and glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and Nation, and hast made us unto our God, kings and Priests, to reign with thee in thy kingdom for evermore. Amen.

Then shal they sit in their Thrones and order, as Iudges of the Reprobates, and evill angels, by approoving, and giving testimony to the righteous sentence and judgement of Christ, the *Supream Iudge*.

After the pronouncing of the Reprobates sentence and condemnation, Christ wil performe two solemne Actions.

1. The presenting of all the Elect unto this Father. Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy Word, and they beleevd it, &

1 Tim.

4, 8.

1 Pet.

5, 4.

Apo.

4, 4.

Apo.

4, 10.

1 Cor.

6, 1, 2,

3, &amp;c.

Matth.

19, 18.

Iohn

17, 18,

14, 23,

24.

John.  
12, 16.

*the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that those whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.*

1 Cor.  
15, 14.

**I I.** Christ shall deliver up the Kingdome to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and Supreme head of the Church, he suppressed his Enemies, and ruled his faithful people by his Spirit, Word, and Sacraments. So that his Kingdome of Grace over his Church in this World ceasing; he shall rule immediately as he is God, equall with the Father, and the Holy Ghost, in his Kingdome of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his God head shall be more manifest: so that as he is God, he shall from thenceforth, in all fulnesse, without all externall means, rule all in all.

From this Tribunall seat, Christ shall arise, and with all his glorious company of Elect Angels and Saints, he shall go up triumphantly in order and array, unto the heaven of heavens with such

such a heavenly noise and Musick: that now may that song of David be truly verified, *God is gone up with a triumph, the Lord with the sound of the Trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to be exalted.* And that marriage song of Iohn: *Let us be glad and rejoyce, and give honour to him: for the Marriage of the Lamb is come, and his Wife hath made her self ready. Allelujah: for the Lord God omnipotent reigneth.*

Ps. 47.  
5, 6.

The third and last degree of the blessed state of a regenerated Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

*Meditations of the blessed estate of a Regenerated Man in Heaven, after he hath received his sentence of Absolution, before the Tribunal Seat of Christ at the last Day of Iudgement.*

**H**ere my Meditation dazeleth, and my pen falleth out of my hand: the one being not able to conceive, nor the other to describe that most excellent blisse, and eternall weight of glory (whereof all the afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinity enjoy from that time that they shall be received with Christ as joynt heires, into that everlasting Kingdome of joy.

2 Cor.  
4, 17.  
Rom.  
8, 18.

Rom.  
8, 17.

Notwithstanding, we may take a scantling thereof thus:

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in four respects:

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

1. Of the Place.

21  
King.

8.

1st Cor.

12, 14

Psal.

19, 5.

Mat.

25, 10

Apoc.

21, 2.

&c.

Verse

24, &

27.

Verse

18.

Verse

11.

Verse

19, 20

THE place is the <sup>a</sup> Heaven of heavens, or the <sup>b</sup> third Heaven, called Paradise: whither Christ (in his humane nature) ascended far above all visible Heavens. The Bridegrooms Chamber, which by the firmament, as by an azured curtain spangled with glittering stars and glorious planets is hid, that we cannot behold it with these corruptible eyes of flesh. The Holy Ghost (framing himself to our weaknesse) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: And therefore likeneth it to a great and a holy City, named the Heavenly Ierusalem: Where *onely* God, and his people, who are saved and written in the Lambs Book do inhabit: all built of pure gold, like unto cleer glasse or Christall: the walls of Iasper stone, the foundations of the

the walls with twelve manner of precious stones, having twelve gates, each built of one pearl; three gates towards each of the foure corners of the world: and at each gate an Angel, (as so many Porters) that no unclean thing should enter into it. It is four-square, therefore perfect: the length, the breadth and height of it are equal, 12000 furlongs every way; therefore glorious and spacious. Thorow the midst of her streets ever runneth a pure River of the water of life; as clear as Christall, therefore wholesome. And of either side of the River, is the Tree of Life, ever growing: which bears twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the Tree is health to the Nations: therefore healthy. There is therefore no place so glorious by creation, so beautifull with delectation, so rich in possession, so comfortable for habitation. For there the king, is Christ: the Law, is love: the honour, verity: the peace, felicitie: the life, eternitie. There is light without darkenesse: mirth, without sadnesse; health, without sicknesse; wealth, without want; credit without disgrace; beauty, without blemish; ease, without labour; riches, without rust, blessednesse, without misery; and consolation that never knoweth end. How truly may we cry out (with David) of this City? Glorious things are spoken of thee, O thou City of God: & yet all these things are spoken

Ver. 21

Ver. 13

Ver. 13

Ver. 27

Ver. 16

Apoc.

22, 1,

2.

Psal.

87. 3.

2. Cor.  
12, 4.  
1 Cor.  
2, 4.

Heb.  
11, 10.  
Heb.  
11, 6.

a Visio  
Dei  
beatifi-  
ca sola  
est sum-  
mum  
bonum  
nō aliū.

Aug.  
lib. de  
Tri. c.

b Feci-  
si nos  
domi-  
ne ad  
te: in-  
quiescēt  
est cor  
no-

strum  
donec  
requie-  
scat in  
te.

Aug.  
Conf.  
lib. 1.  
cap. 3.  
&c.

but according to the weakenesse of our capacity. For heaven exceedeth all this in glory *so far, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof:* as witnesseth Paul who was in it, and saw it. O let us not then dote so much upon these wooden cottages and houses of moulding clay, which are but the Tents of ungodlinesse, and habitations of sinners! but let us look rather, and long for this *Heavenly City, whose builder and maker is God:* which he (*who is not ashamed to be called our God*) hath prepared for us.

## II. Of the Object.

**T**He blissefull and glorious object of all intellectual and reasonable creatures in Heaven, is the God-head, in Trinity of Persons: without which, there is neither joy, nor felicity, but the very fulnesse of joy consisteth in enjoying the same.

This Object we shall enjoy two wayes.

I. By a Beatificall vision of God.

II By possessing an immediate communion with his divine nature.

The *a beatificall vision of God*, is that onely, that can content the infinite mind of man. *b* For every thing tendeth to his center, God is the center of the soul: therefore (like Noahs Dove) she cannot rest, nor joy, till she



thee return and enjoy him.

All that God bestowed upon Moses, could not satisfie his mind, unlesse he might see the face of God. Therefore the whole Church prayeth so earnestly: *God be mercifull unto us, and blesse us, and cause his face to shine upon us.* When Paul once had seen this blessed sight, he (ever after) counted all the riches and glory in the world (in respect of it) to be but dung: and all his life after was but a fighting out (*cupio dissolvi*) I desire to be dissolved, and to be with Christ. And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision; *Father, I will that they which thou hast given me, be: (where?) even where I am: (to what end?) that they may behold that my glory,* &c. If Moses face did so shine, when he had been with God but forty dayes, and seen but his back-parts: How shall we shine, when we shall see him face to face for ever, and *know him as we are known, and as he is?* Then shall the soul no longer be tearmed Marah, bitterness, but Naomi, beautifulnesse, for the Lord shall turn her short bitterness, to eternall beauty and blessednesse. Ruth 1. 20.

The second means to enjoy this object is, by having an immunity, and an eternall communion with God in Heaven. This we have, first, by being (as members of Christ) united to his Man-

Exod.  
33. 23  
&c.

Ps. 67.  
, and  
80. 1.

Phil. 3  
8, 11.

Phil.  
1, 13.

Ioh.  
17. 24.

Exod.  
34. 29.

Exod.  
33. 13

1 Cor.  
13. 12

1 Cor.  
3, 18.

1 Iohn  
3, 3.

Mark  
5, 7.

Ruth.  
3, 9.

Gen.  
15, 1.  
Ioh.  
10, 21

1 Cor.  
15, 28.

Manhood; and by the manhood personally united to the Word, we are united to him, as he is God: and by his God-head to the whole Trinity. Reprobates at the last day shall see God (as a just Iudge) to punish them: but (for lack of this Communion) they shall have neither grace with him, nor glory from him. For want of this Communion, the Devils (when they saw Christ) cryed out *Quid nobis tecum?* *What have we to do with thee, O Sonne of the most high God?* But (by vertue of this Communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Boaz) *Spread, O Christ the wing of thy garment of thy mercy over thine hand-maid: for thou art my kinsman.* This Communion God promised Abraham, when he gave him himself for his great reward. And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresseth in one word, saying: *that God shall be all in all unto us.* Indeed, God is now all in all unto us: but by meanes, and in a small measure. But in heaven, God himself immediately (in fulnesse of measure, without all meanes) will be unto us all the good things, that our souls and bodies can wish or desire. He himself will be salvation, and joy to our souls: life & health to our bodies: beauty to our eyes: musick to our ears: honey to our mouths:

per-

perfume to our nostrils : meat to our bellies : light to our understanding : contentment to our wils : and delight to our hearts, and what can be lacking, where God himself will be the soul of our souls : Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodnesse, that are in men, beasts, fishes, fowls, trees, hearbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use : nay, the best creatures ( which serve us now ) shall not have the honour to serve us then.

<sup>b</sup> There will be no need of the Sun, nor of the Moon to shine in that City : for the glory of God doth light it. No more will there be any need, or use of any creature when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any Creature, let us say to our selves : How much more excellent is he, who gave them this excellency ! When we behold the wisdom of men, who overrule creatures stronger than themselves ; out-run the Sun and Moon in discourse, prescribing many yeares before, in what course they shall be eclipsed : let us say to our selves, how admirable is the Wisdom of God, who made men

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Hugo  
l. 4. de  
anima.  
cap. 14  
b Apo.  
21, 23.

c Sene-  
ca de  
bene-  
ficiis,  
lib. 2,  
cap. 16

so wise! Whē we consider the strength of Whales and Elephants, the tempest of Winds, and terrour of Thunder; let us say to our selves: How strong, how mighty, how terrible is that God, that makes these mighty and fearful Creatures? When we taste things that are delicately sweet, let us say to our selves: O how sweet is that God, from whom all these creatures have received this sweetness! When we behold the admirable colours which are in Flowers, and Birds, and the lovely beauty of Women, let us say: How fair is that God, that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage thorow this *Breach*, or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the Palace of our Masters joy? How shal our souls be there ravished with the love of so lovely a God? So glorious is the object of heavenly Saints. So amiable is the sight of our gracious Saviour.

### III. Of the Prerogatives which the Elect shall enjoy in Heaven.

BY reason of this Communion with God, the Elect in Heaven shall have four superexcellent prerogatives.

1. They shall have the *Kingdome of Heaven* for their inheritance: and they shall

Indg.

2, 5.

Matt.

25.

1 Pet.

3, 4.

Eph. 3,

4.

Heb.

12, 22.

shall be free Denizens of the heavenly Ierusalem. S. Paul (by being a free Citizen of Rome) escaped whipping: but they who are once free Citizens of the heavenly Ierusalem, shall ever be freed from the whip of eternall torments. For this freedome was bought for us, not with a *great sum of money*, but with the precious blood of the Son of God.

11. They shalbe all *Kings*, and *Priests* (Spiritual Kings) to raigin with Christ, and to triumph over Satap, the World, and Reprobates: and spirituall Priests, to offer unto God the spirituall Sacrifice of Praise and Thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to poore Parents, that have many Children! If they breed them up in the feare of God, to be true Christians: then are they Parents to so many Kings and Priests.

111. Their bodies shall shine as the brightnes of the Sun in the firmament: like the glorious body of Christ, which shined brighter then the Sun at noon, when it appeared to Paul. A glimpse of which glorious brightnesse appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*: yea, a spirituall body, not in substance, but in

Acts.  
22, 26

Acts.  
22, 28.  
1 Pet.  
3, 19.  
Apoc.  
5, 10.  
1 Pet.  
2, 9.  
Rom.  
12, 10.

1 Pet.  
2, 5.  
Heb.  
13, 5.

Matt.  
13, 43  
Phil. 3  
21.  
Acts  
12, 6.  
Luke  
9, 13.  
Marke  
9, 3.  
1 Cor.  
15, 43,  
44.

1 Thef.  
4, 1.

in qualitie: preserved by spirituall means, and having (as an Angel) agility to ascend or descend. Oh what an honour is it, that our bodies (falling more vile than a carrion) should thus arise in glory, like unto the body of the Son of God?

IV. Lastly, they (together with all the holy Angels) there keep (without any labour to distract them) a perpetuall Sabbath, to the glory, honour, and praise of the aye blessed Trinity, for the creating, redeeming, and sanctifying of the Church: and for his power, wildome, justice, mercy, and goodness, in the government of Heaven and Earth. When thou hearest a sweet Consort of Musick; meditate how happy thou shalt be, when (with the Quire of Heavenly Angels and Saints) thou shalt sing a part in that spirituall Alleluiah, on that eternall blessed Sabbath, where there shall be such variety of pleasures, and satiety of joyes; as neither know tediousnesse in doing, nor end in delighting.

*IV. Of the effects of those Prerogatives.*

From these Prerogatives there will arise to the Elect in heaven five notable effects.

1 Cor.  
1, 10.  
Ang.  
solilo-  
que.  
cap. 36

They shall know God, with a perfect knowledge, so far as Creatures can possibly comprehend the Creator

tor. For there we shall see the Word, the Creator, and in the Word, all creatures that by the Word were created: so that we shall not need to learn ( of the things which were made, ) the knowledge of him by whom all things were made. The *excellentest* creatures in this life, are but as a *dark veil*, drawn betwixt God and us: but when this veil shall be drawn aside, then shall we see God face to face, and know him, as we are known.

We shall know the power of the Father, the wisdom of the Son, the Grace of the Holy Ghost: and the indivisible nature of the blessed Trinity. And in him we shall know, not onely all our friends, (who dyed in the faith of Christ) but also all the faithfull that ever were, or shall be. For,

I. Christ tels the Iewes, that they shall see *Abraham, Isaac, and Iacob*; and all the Prophets in the kingdome of God: therefore we shall know them.

II. Adam in his innocency, knew Eve to be *bone of his bone*, and *flesh of his flesh*, as soon as he awaked: much more then shall we know our kindred, when we shall awake perfected and glorified in the resurrection.

III. The Apostles knew Christ after his resurrection, and the *Saints which rose with him*, and appeared in the holy City.

IV. Peter, James, and Iohn, knew

H

Moses

Nihil  
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celo;  
1 Cor.  
13, 12.  
2 Cor.  
3, 16.  
Res  
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invisi-  
bili  
umbra  
terrum  
Herm.

Luk.  
13, 28.

Gen. 2  
13.

Matth  
27, 53.

Matth.  
17, 4.

*Moses and Elias in the transfiguration: how much more shall we know one another, when we shall be all glorified?*

Luke  
16, 23

V. *Dives* knew *Lazarus* in *Abrahams bosome*: much more shall the Elect know one another in Heaven.

Matt.  
19, 28.  
1 Cor.  
9. 2. 3.

VI. Christ saith, that the twelve *Apostles* shall sit upon twelve *Throns*, to judge (at that day) the twelve *Tribes*: therefore they shall be known, and consequently the rest of the Saints.

1 Cor.  
13, 12.

Aust.  
ad Iralicam  
viduam.  
Epiſt.  
6.

VII. Paul saith that at that day we shall know as we are known of God: and Augustine (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her husband with externall eyes, so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then husbands and wives, look to your actions and thoughts: For all shall be made manifest one day. See 1 Cor. 4. 5.

Gen.  
25, 35.  
1 King  
12.

VIII. The faithfull in the Old Testament are said to be gathered to their Fathers: therefore the knowledge of our friends remains.

1 Cor.  
13, 8.  
Rom.  
8, 5.

IX. Love never falleth away: therefore knowledge, the ground thereof, remains in another life.

Apoc.  
21, 12.  
Eccl.  
12, 14.  
Rem.  
2, 16.

X. Because the last day shall be a declaration of the just judgement of God: when he shall reward every man according to his works: & if every mans works be brought to light, much more the worker.



worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) *Every man shall appear, to account for the works that he hath done in his body, &c.* See Wisedome, Chap. 5. vers. 1. Though the respect of diversities of degrees and callings in Magistracy, Ministry, and Oeconomy shall cease; yea, Christ shall then cease to rule, as he is Mediator, and rule all in all, as he is God equall with the Father, and the holy Ghost.

I. The greatest knowledge that men can attain unto in this life, comes as far short of the knowledge which we shall have in heaven, as the knowledge of a child that cannot yet speak plain, is to the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to be Students of this University. For all the light by which we know any thing in this World, is nothing but the very shadow of God. But when we shall know God in heaven, we shall in him know the manner of the work of the creation, the mysteries of the work of our Redemption: yea, so much knowledge as a creature Can possibly conceive and comprehend of the Creator, and his works. But whilest

H 2

we

Matt.  
12, 36.2 Cor.  
5, 10.1 Cor.  
15, 24,  
28.1 Cor.  
13, 12.Lumen  
est  
numbra  
Dei, &  
Dens  
est lu-  
men  
lumi-  
nis.  
Plato.  
Poli. 6

Iob

26, 14.

Ecc1.

42, 32.

we are in this life, we may say with Iob; *How little a portion bear we of him?* And assure our selves with Syracides, that, *There are hid yet greater things then these be, and that we have seen but a few of Gods works.*

1 Cor.

13, 12.

II. They shall love God with as perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him for himself: the measure, is to love him without measure. For in this life (*knowing God but in part*) we love him but in part: but when the Elect in heaven shall fully know God, then they will perfectly love God, And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

Ps. 14.

34.

Psalm.

36, 8.

III. They shall be filled with all manner of divine pleasures. *At thy right hand* (saith David) *there are pleasures for evermore. Yea they shall drink* (saith he) *out of the River of pleasures.* For as soon as the soul is admitted into the actual fruition of the beatifical essence of God: she hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) united together and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable: if any delight in fairnesse, the fairest beauty is but a dusty shadow to that: he that delights in pleasure, shall there

there find infinite varieties, without either interruption of grief, or distraction of pain: he that loveth Honour, shall there enjoy it, without the disgrace of cankered envy: he that loveth treasure, shall there possesse it, and never be beguiled of it. There they shall have knowledge void of all ignorance: health, that no sicknesse shall impair: and life, that no death can determine. In a word, look how far this wide world surpasseth for light, pleasures, and comfort, the dark and narrow womb, wherein thou wast conceived a child: so much doth the world to come exceed in joyes, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated.

IV. They shall be replenished with an unspeakable joy. *In thy presence* (saith David) *is the fulnesse of joy.* And this joy shall arise, chiefly from the vision of God: and partly from the sight of the holy Angels, and blessed souls of just and perfect men who are in blisse and glory with him.

But especially from the blisful sight of Iesus the Mediatour of the New Testament, our *Emmanuel*, God made man. His sight will be the chief cause of our blisse and joy. If the Israelites in *Ierusalem* so shouted for joy, that the earth rang again, to see Salomon crowned, how shall the Elect rejoyce in

Psalm.  
16, 19.

Heb.  
12, 24.  
1 King  
3, 40.

**Luke** Heaven, to see Christ ( the true Solo-  
**1, 44.** mon) adorned with Glory, If *Iohn Ba-*  
**Iohn** *p*st at his presen<sup>c</sup>e did leap in his mo-  
**17, 23.** *thers womb* for joy, how shal we exult for  
 joy, when he will be, not onely with  
 us, but in us in Heaven; If the *Wise men*  
**Mat.** rejoyced so greatly to find *him*, a Babe  
**2, 12.** *lying in a manger*: how great shal the joy  
 of the Elect be, to see him sit (as a king)  
 in his celestia<sup>l</sup> Throne; If *Simeon* was  
**Luke** so glad to see him an *infant in the Tem-*  
**3, 18.** *ple*, presented by the hands of the  
 Priest, how great shal our joy be, to see  
 him a king, ruling all things at the  
 right hand of his Father; If *Ioseph and*  
**Luke** *Mary* were so joyful to find him in the  
**2, 16.** *middest of the Doctors*, in the temple  
 how glad shall our souls be, to see him  
 sitting as Lord among Angels in Hea-  
**Faci-** ven: This is that joy of our Master,  
**lius** which (as the *Apostle* saith) *he eye hath*  
**dicere** *not seen, the ear hath not heard, nor the heart*  
**possi-** *of man can conceive*: which because it  
**mus** *cannot enter into us, we shall enter*  
**quid** *into it.*  
**sibi sit,**  
**quam**  
**quid**  
**ibi sit.**  
**Aug. de**  
**symb.**  
**lib. 3.**

**2, 9.** V. Lastly, they shall enjoy this  
**Mar.** blissefull and glorious estate for ever-  
**25, 21.** more. Therefore it is termed ever-  
**Ioh.** lasting life: and Christ saith, *that our*  
**16, 23.** *joy shall no man take from us.* All other  
**Heb. 1** joyes (be they never so great) have an  
**3.** end. *Ahasuerus Feast* lasted an hundred  
 and eighty dayes: but he, and it, and all  
 his joyes are gone. For mortall man  
 to be assumed to heavenly glory, to be  
 asso-

affociated to Angels, to be satiated with all delights and joyes, but for a time ) were much , but to enjoy them for ever, without intermission of end, who can hear it , and not admire it ! who can muse of it , and not be amazed at it ! All the Saints of Christ ( as soon as they felt once but a true taste of these eternall joyes ) counted all the riches and pleasures of this life to be but *a lesse and dung* , in respect of that. And therefore ( with unceasing prayers, fasting , alms-deeds , tears , faith and good life ) they laboured to ascertain themselves of this eternall life, and ( for the love thereof ) they *b* willingly either sold , or parted with all their earthly goods and possessions.

Christ calleth all *Christians Merchants*, Luke 19 ; and eternall life , a precious pearl , which a wise Merchant will purchase, though it cost him *all that he hath*. Matth. 13.

Alexander hearing the report of the great riches of the Eastern Countrey , divided forthwith among his Captains and souldiers, all his kingdom of Macedonia: Hephestion asking him what he meant in so doing: Alexander answered, that he preferred the riches of India ( whereof he hoped shortly to be Master ) before all that his Father Philip left him in Macedonia. And should not Christians

H 4 then

*a* Phil.  
3, 8.

*b* Acts  
2, 45.

*Plutar  
Apoph  
Regu.*

then prefer the eternall riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season?

Abraham and Sarah left their own countrey and possessions to *c* look for a City whose builder and maker is God: and therefore bought no land, but onely a place of buriall. David preferreth *d* one day in this place before a thousand else-where: yea, to be a Door-keeper in the house of G O D, rather then to dwell in the richest tabernacles of wickednesse. Elias earnestly *e* besought the Lord to receive his soul into his Kingdome, & went willingly, (though in *f* a fiery chariot) thither. Paul (having once seen Heaven) continually *g* desired to be dissolved, that he might be with Christ. Peter (having espied but a glimpse of that eternall glory in the Mount) wished, that he might dwell there all the dayes of his life; saying, *h* Master, it is good for us to be heere. How much better doth Peter now think it to be in Heaven it self? Christ (a little before his death) prayeth his Father *i* to receive him into that excellent glory. And the Apostle witnesseth, that (*k* for the joy which was set before him) he endured the Crosse, and despised the shame, If a man did but once see those joys (if it were possible) he would endure an hundred deaths,

to

*c* Heb.

11, 10,

15, 16.

*d* Psal.

48, 10.

*e* 1 Kin.

39, 4.

*f* 1 Kin.

2, 45.

*g* Phil.

1, 23.

*h* Mat.

27, 4.

*i* 1oh.

17, 5.

*k* Heb.

12, 2.

to enjoy that happiness but one day.

Saint Augustine saith, that he would be content to *endure the torments of Hell, to gaine this joy, rather then to loose it.* Ignatius (Pauls Scholler) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; *Fire, Gallies, Beasts, breaking of my bones, quatering of my members, crushing of my body, all the torments of the Devill together, let them come upon me, so I may enjoy my Lord Iesus, and his Kingdome.*

The like constancy shewed Polycarpe, who could not by any terrours of any kinde of death be mooved to deny Christ in the least measure. With the like resolution answered Basil his persecutors, when they would terrifie him with death; *I will never (saith he) feare death, which can do no more then restore me to him that made me.* If Ruth left her own Countrey, and followed Naomi her mother in law, to go and dwell with her in the land of Canaan (which was but a type of heaven) only upon the fame which she heard of the God of Israel, (though she had no promise of any portion therein) how shouldest thou follow thy Holy Mother the Church, to go unto Christ into the heavenly Canaan; wherein God hath given thee an eternal inheritance, assured by an holy Covenant, made in the Word of God:

H 5

signed

Serm.  
31. de  
San-  
ctis.

Hier.  
in Ca-  
talogo.  
Iren.  
l. 5.  
va-  
lent.

Euseb.  
lib. 4.  
c. 16.

Notion  
devita  
Basil.

Rut. 1  
10.

signed with the blood of his Son; and sealed with his Spirit & Sacraments? This shall be thine eternall happinesse in the Kingdome of Heaven, where thy life shall be a communion with the blessed Trinity, thy joy, the presence of the Lamb; thy exercise, singing; thy ditty, Allelujah; thy Conforts, Saints and Angels; where youth flourisheth, that never waxeth old, Beauty lasteth, that never fadeth; love aboundeth, that never cooleth; health continueth, that never slacketh; and life remaineth, that never endeth.

*Meditations directing a Christian how to apply to himself, without delay, the foresaid knowledge of God, and himself.*

**T**Hou see'st therefore, O man, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that whereas the Scriptures do liken wicked men unto Lyons, Bears, Bulls, Dogs, and such like savage creatures in their lives: it is certain, that the condition of an unregenerated man, is in his death, more vile then a Dog, or the vilest creature in the world. For the Beast (being made but for mans use) when he dyeth, endeth all his miseries with his death. But man (endued with a reasonable, and an Immortall Soul, made after Gods Image, to serve God) when he ends the miseries



series of this life , must account for all his miseries ; and begin to endure those miseries that never shall know end. No creature but man is lyable to yeeld ( at his death ) an account for his life. The brute creatures not having reason , shall not be required to make any account for their deeds : and good Angels , though they have reason , yet shall they yeeld no account , because they have no sin. And as for evill angels, they are without all hope , already condemned : so that they need not make any further accounts- Man onely in his death must be Gods accountant for his life.

On the other side , thou seest ( O Man ) how happy and blessed thy estate is , being truly reconciled unto God in Christ, in that (through the restoration of Gods Image, and thy restitution into thy Sovereignty over other creatures ) thou art in this life little inferiour to the Angels; and shalt be in the life to come , equal , to the Angels ; Yea, ( in respect of thy Nature , exalted , by a personall union, to the Son of God, and by him, to the glory of the Trinity ) superiour of the Angels, a Fellow-brother with Angels, in spirituall grace , and everlasting glory.

Thou hast seen how glorious and perfect God is , and how that al  
thy

thy chief blisse and happinesse consisteth in having an eternal communion with his Majesty.

Now therefore (O impenitent sinner) in the bowels of Christ Iesus I intreat thee: nay, I conjure thee, as thou tendrest thy own salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retain, and chaine thee in this wretched and cursed estate, wherein thou livest; and to hinder thee from the favour of God, and the hope of eternall Life and happinesse.

*Meditations on the hinderances which keep back a sinner from the Practice of Piety.*

THose hinderances are chiefly seven.

1. An ignorant mistake of the true meaning of certaine places of the Holy Scripture, and some other chief grounds of Christian Religion.

The Scriptures mistaken, are these:

1. Ezech. 33, 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnall Christian gathereth, That he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive; but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have

have repented, were rejected; & could not repent, though they sought it carefully with teares: What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. Matth. 11, 26. *Come unto me all you that labour, & are heavy laden, and I will give you rest.* Hence the lewdest man collects, that he may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he, who (as Peter saith) *having known the way of righteousness, hath escaped the pollutions of the World, through the knowledge of our Lord & Saviour Iesus Christ.* To come unto Christ, is to repent and beleeve. And this no man can do, except his heavenly Father draweth him by his grace.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Iesus.* True; but they are such, who walk not after the flesh, (as thou doest) but after the Spirit, which thou diddest never yet resolve to do.

4. 1 Tim. 1, 15. *Christ Iesus came into the world to save Sinners, &c.* True; but such finners, who like Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God, which bringeth salvation unto all men, teacheth us, that derying ungodlinesse and worldly lusts, we should live soberly, righteously, and

Heb.  
12, 17  
Luk.  
13, 24  
27.

2 Pet.  
3, 20,  
21.

Isai. 1,  
18.  
Iohn  
6, 35.  
Iohn  
6, 44.

Tit. 2,  
11, 12.

*and godly in this present world.*

Psalm.  
34, 14.

5. Prov. 24, 26. *A just man falleth seven times in a day, and riseth, &c.* (In a day) is not in the Text: Which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just: and from which God delivers him. And though it meant falling in and rising out of sin; what is this to thee; whose falls all men may see every day: but neither God, nor man, Can at any time see thy rising again by repentance?

Gal. 5.  
22,

6. Isa. 64, 6. *All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve, that his devotions are so imperfect. But Esaiah means not in this place, the righteous works of the Regenerate: as, fervent prayers in the name of God: charitable almes from the bowels of mercy: suffering in the Gospels defence, the spoil of goods, and spilling of blood: & such works, which Paul calls the fruits of the spirit. But the Prophet making an humble confession in the name of the *Jewish Church*, when she had fallen from God to Idolatry, acknowledgeth, that whilest they were by their filthy sins separated from God, as Lepers are by their infected sores, and polluted cloathes, from

from men; their chiefest righteousness could not be but abominable in his sight. And though our best works (compared with Christs righteousness) are no better then unclean rags: yet in Gods acceptance for Christs sake, they are called <sup>a</sup> *white rayment*; yea, <sup>b</sup> *pure fine linnen and shining*, far unlike thy <sup>c</sup> *Leopards spots*, and <sup>d</sup> *filthy garments*.

7. *Iam. 3, 2. In many things we sin all.* True, but Gods children sin not in all things, as thou doest: without either bridling their lusts, or mortifying their corruptions. And though the reliques of sin remain in the dearest children of God: that they had need dayly to cry, *Our Father which art in Heaven, forgive us our trespasses.* Yet in the <sup>e</sup> *New Testament*, none are properly called Sinners, but the unregenerate: but that Regenerate, in respect of their zealous endeavour to serve God in unfained holinesse are every where called Saints, Inso-much, that Saint Iohn saith, that *who-soever is born of God, sinneth not*, that is, liveth not in willfull filthinesse, suffering sin to raign in him, as thou doest. Deceive not thy self with the name of a Christian: who-soever liveth in any customary grosse sin, he liveth not in the state of Grace. Let therefore (saith Paul) *every one that nameth the Name of Christ,*

<sup>a</sup> Apoc.

3, 8.

<sup>b</sup> Apo.

19, 8.

<sup>c</sup> Ier.

13, 23

<sup>d</sup> Zac.

3, 4.

<sup>e</sup> Gal,

1, 15.

Rom.

5, 8.

Iohn

9, 31.

1 Iohn

3, 9.

1 Iohn

5, 18.

2 Tim.

2, 19.

1 Iohn  
5, 16.

ibid.

*Christ, depart from iniquity.* The Regenerate sin but upon frailty, they repent, and God doth pardon: therefore they *sin not to death*. The Reprobate sin maliciously, sinfully, and delight therein: so that by their good will, sin shall leave them, before they will leave it. They will not repent, & God will not pardon. Therefore their sins are *mortall*, (saith Saint Iohn) or rather *immortall*, as saith Saint Paul, Rom. 2. 5. It is no excuse therefore to say, We are all Sinners. True Christians (thou seest) are all Saints.

Matt.  
7, 2, 23.

8. Luk. 23, 43. *The thief converted at the last gaspe*, was received to Paradise. What then? If I may have but time to say, when I am dying, Lord, have mercy upon me, I shall likewise be saved. But what if thou shalt not? And yet *many in that day shall say, Lord, Lord: and the Lord will not know them*. The thief was saved, for he repented: but his fellow had no grace to repent, & was damned. Beware therefore, lest trusting to late Repentance at thy last end on Earth, thou be not driven to repent too late, without end, in Hell.

9. 1 Iohn 1. *The blood of Iesus Christ cleanseth us from all sin*. And 1 Ioh. 2, 1. *If any man sin, we have an Advocate with the Father, Iesus Christ the righteous, &c.* Oh comfortable! But heare what S. Iohn saith in the same place: My little

little children, these things write I unto you, that ye sin not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5, 20. *Where sin aboundeth, Grace did abound much more.* Oh sweet! But heare what Paul addeth: *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Rom. 6, 1, 2* This place teacheth us not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken are:

1. From the Doctrine of Iustification by faith onely, a carnall Christian gathereth; That good workes are not necessary. He commends others that do good workes: but he perswades himselfe, that he shall be saved by his Faith, without doing any such matter. But he should know, that though good workes are not necessary to Iustification, yet they are necessary to salvation: for we are Gods workemanship, created in Christ Iesu unto good workes which God hath predestinated that we should walk in the. Whosoever therefore (in yeeres of discretion) bringeth not forth goods workes after he is called, he cannot be saved: neither was

I

he

Ephes.  
2, 10.  
Falk.  
Rhem  
Te R.  
Annot  
in Eph.  
2, 12,

he ever predestinated to life eternall. Therefore the Scripture saith, that *Christ will reward every man according to his works.* Christ respects in the Angels of  $\gamma$  seven Churches nothing but their works, and at the last day he will give the heavenly inheritance onely to them who have done good works: *a* in feeding the hungry, clothing the naked, &c. At that day, *b* Righteousnesse shall weare the Crown. No righteousness, no Crown. No good works (according to a mans talent) no reward from God: unlesse it be *c* vengeance. To be rich in good works, is the surest foundation of our assurance *d* to obtaine eternall life. For good works are the true fruits of a true faith; which apprehendeth Christ, and his obedience, unto Salvation. And no other Faith *e* availeth in Christ, but that which worketh by love: And (but in the act of Iustification)  $\gamma$  Faith, which onely justifieth, is *f* never onely, but ever accompanied with good works: as the Tree with his fruits, the Sun, with his light, the Fire with his heat, and Water with his moysture. And  $\gamma$  Faith which doth not justifie her self by good works before men, is but *g* a dead Faith, which will never justifie a mans soul before God. But a justifying Faith *h* purifieth the heart, and *i* sanctifieth the whole man throughout.

*Rom.* 2, 6.  
*2 Cor.* 9, 5.  
*Apoc.* 22, 12.  
*Apoc.* 2, 3.  
*a* *Matt.* 25.  
*b* *1 Tim* 4, 8.  
*c* *Rom.* 3, 8.  
*d* *1 Ti.* 6, 29.  
*e* *Gal.* 5.  
*f* *Fides sola, non est sola, Fides sola, Fides sola, iustificat, ut oculus solus videt.*  
*h* *Acts* 15, 9.  
*i* *1 The.* 5, 25.

II. From



11. From the Doctrine of Gods eternall <sup>a</sup> Predestination, and unchangeable Decree, he gathereth, *that if he be predestinated to be saved, he cannot but be saved: if to be damned, no meanes can doe any good.* Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the meanes, as well as to the <sup>b</sup> end Whom therefore God hath predestinated to be saved, which is the <sup>a</sup> end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the <sup>c</sup> meanes. And they (saith <sup>d</sup> Perer) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life: then assure thy self, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods Predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the prodigal Son, and by thy conversion, it shall appear, both to <sup>e</sup> Angels, and <sup>f</sup> men: that thou diddest belong to his Election. If thou wilt not; why shouldst God save thee?

I 2

111. When

2 Matt.

25, 34.

Ephes.

2, 4.

Eccle.

2, 4.

Eccle.

1. 14.

b 1 Pet.

1, 16.

c Rom.

8, 29,

30.

John

15, 16

d 1 Pet.

1, 2.

Nolite

in Deo

primū

quere-

re, sed

in Chri-

sto, in

quo si

re per

fidem

inve-

nietis,

certus

estis, et

esse e-

lecti.

e Luc.

15, 10

f V. rfe

14.

## III. When a carnall Christian

a Ma-  
gnas  
homo  
liberi  
arbi-  
trii vi-  
res,  
cum  
conde-  
retrur,  
acce-  
pit, sed  
eas,  
peccan-  
do a-  
misit,  
Ang.  
de spir.  
& list.  
cap. 1.  
Ecclef.  
7, 29.  
Eccle.  
15, 14  
Homo  
male  
utens  
libero  
ino ar-  
bitrio,  
& se,  
& li-  
berum  
suum  
arbitri-  
um  
perdi-  
dit.

Ang.  
Ench.

ad Lan. cap. 30. b 2 Cor. 3, 5. Per lapsum arbitrii liber-  
tas in naturalibus manca, in supernaturalibus amissa est  
donec gratia restituatur. c Phil. 2. 12, 13. Acti agimus,  
The will is passive, in receiving the first grace, afterward  
active in all goodness. d 2 Cor. 7, 1.

hears, that a man hath not free-will  
unto good, he looseth the reynes to  
his own corrupt will: as though it lay  
not in him to bridle, or to subdue it:  
Implicately making God the Author  
of sin, in suffering man to run into  
this necessity: But he should know,  
that God gave Adam free-will to stand  
in his integrity, if he would; but  
man abusing his free-will, lost both  
himself and it. Since the Fall, Man, in  
his state of corruption, hath free-will  
to evill, but not to good; for, in this  
state, *b we are not* (saith the Apostle)  
*sufficient to think a good thought*. And God  
is not bound to restore us, what we  
lost so wretchedly, and make no more  
care to recover again. But, as soon as  
a man is regenerated, the Grace of  
God freeth his will unto good, so that  
he doth all the good things he doth  
with a Free-will: for so the Apostle  
saith, that *c God of his own good  
pleasure, worketh both the will & the  
deed in us*, who (as the Apostle ex-  
poundeth) *cleanse our selves from all fil-  
thines of the flesh and spirit, and finish our  
sanctification in the fear of God*. And in  
this state, every true Christian hath free-  
will;

will; and as he increaseth in grace, so doth his will in freedome: for <sup>a</sup> when the Son shall make us free, then shall we be free indeed: and <sup>b</sup> Where the Spirit of the Lord is, there is liberty: for the Holy Spirit draws their minds, not by Coaction, but by the *Cords of Love*; Cant. 1. 4. by illuminating their minds to know the truth; by changing their hearts, to love the know truth; and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedome of thy will, so far as God hath freed it: for thou doest many times willfull (against Gods Law, to the hazzard of thy soul) that, which if the Kings Law forbad, under the penalty of death, or losse of thy Wordly state, thou wouldest not do. Make not therefore thy want of freewill unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

I V. When the naturall man hears, that no man (since the Fall) is able to fulfill the Law of God, and to keep all his Commandements: He boldly presumes to sin as others do, he contents himself with a few good thoughts: & if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good or with-

a Ioh.  
8. 36.  
Libert  
arbi-  
trium  
non  
gratia  
Dei  
effici-  
tur li-  
bertum,  
Aug.  
ad Col.  
cap. 3.  
b 2 Cor.  
5. 17.  
Volun-  
tas hu-  
mana  
non  
liber-  
tate  
grati-  
am  
confe-  
quitur  
sed  
gratia  
liber-  
tatem.  
Aug.  
de  
grat.

standing evill, he counts the Impossibility of the Law. But he should learn, that though ( since the Fall ) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law: yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandements in truth, though he cannot in absolute perfection. Thus ( with David ) *they*<sup>a</sup> apply their hearts to fulfill Gods Commandements alwayes unto the end. And then the *b* Spirit of grace, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavour, and assisteth them, to do what he commands them to do. And in so doing, God accepteth their *c* good will and endeavour, in stead of perfect fulfilling of the Law: supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect, S. Iohn saith, that *d* Gods Commandements are not burthenous. And *e* Saint Paul saith, *I am able to do all things through the help of him that strengtheneth me.* And Zachary and Elizabeth are said *f* to walk in all the Commandements of the Lord, without reproof. Hereupon Christ *g* commends to his Disciples, the care of keeping his Commandements, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience

*a* Psal.

119,

112.

*b* 1<sup>o</sup> Cor.

2, 13,

19.

*Quod*

*iubet*

*inuat.*

Ang.

1<sup>o</sup> Cor.

8, 18.

*d* 1<sup>o</sup> Ioh.

5, 5.

*e* Phil.

4, 14.

*f* Luk.

1, 26.

*g* 1<sup>o</sup> Ioh.

15, 10.

science to walk in his Commandments : and the more our love is unto Christ , the lesse wil our pains seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible ) is under the New , ( by the death of Christ ) abolished to the regenerate. The rigor which made it so impossible to our nature before , is now to the New born , so mollified by the Spirit , that it seems facill and easie. The Apostles indeed pressed on the unconverted Iews and Gentiles , the impossibility of keeping the Law , by ability of nature corrupted. But when they have to doe with regenerated Christians , they require to the Law (which is the rule of righteousness ) *true* <sup>a</sup> *obedience in word and deed ; the* <sup>b</sup> *mortifying of their members : the* <sup>c</sup> *crucifying of the flesh , with the affections and lusts thereof ; d* *resurrection to newnesse of life ; e* *walking in the Spirit : f* *overcomming of the World by faith : So that though no man can say as Christ g* *Which of you can rebuke me of sin ? yet every regenerated Christian can say of himself : Which of you can rebuke me of being an Adulterer , Whormonger , Swearer , Drunkard , Thief , Vsurer , Oppressor , Proud , Malicious , Covetous , a Prophaner of the Holy Sabbath , a Lye , a Neglecter of Gods publike service , and such like grosse sins ? else he is no*

a Rom.

15. 18.

b Col. 3

5.

c Gal.

5. 24.

Rom.

6. 12.

13.

d Ro.

6. 4. 5.

Rom.

4. 11.

e Gal. 6

25.

f 1 Joh.

5. 4.

g 1 Joh

3. 40.

a Rom.  
1, 24.  
28.

b Rom  
3, 9,  
&c.  
Angu-  
stinus  
oprar  
ut Pe-  
lagius  
agno-  
scar,  
posse,  
legem  
prepari  
per gra-  
tiam  
Chri-  
sti, &  
pacem  
fore e-  
dicere.  
c Luk.  
11, 13  
Iam, 1  
5.  
Deus  
magis  
dele-  
ctatur  
affe-  
cto,  
quam  
effe-  
ctu.

true Christian, When a man casts of the conscience of being ruled by Gods Law, then God <sup>a</sup> gives him over to be led by his own lusts, the surest signe of a reprobate sense. Thus the law, which since the Fall, no man by his own naturall ability can fulfill, is fulfilled in truth of every regenerated Christian, through the Gracious assistance of <sup>b</sup> *Christ Holy Spirit*. And this Spirit, God will <sup>c</sup> give to every Christian, that will pray for it, and incline his heart to keep his Laws.

V. When the unregenerated man hears that God delighteth more in the inward minde, than in the outward man; Then he sayneth with himself, y<sup>e</sup> all outward reverence, & profession, is but either superstitious or superfluous. Hence it is that he seldome kneeleth in the Church: that he puts on his Hat in singing of Psalms, and the publike Prayers: which the prophane Varlot would not offer to do in the presence of a Prince, or a Nobleman. And so that he keep his minde unto God, he thinks he may fashion himself ( in other things ) to the World. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, he will divide with God the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures

fares, But know, O carnall Man, that Almighty God will not be served by halves, because he hath created and redeemed the whole Man. And as God detests the service of the outward Man, without the inward heart, as Hypocrisie: so he counts the inward service without all externall reverence, to be meer prophanenes: he requireth both in his worship. In prayer therefore bow thy knees, in witnes of thy Humiliation: lift up thine eyes, & thy hands, in testimonie of thy Confidence: hang down thy head, and smite thy brest, in token of thy Contrition: but especially call upon God with a sincere heart: serve him holy, serve him wholly, serve him onely, for God, and the prince of this World, are two contrary Masters: & therefore no mā cā possibly serve both.

Matt.  
6, 2.

VI. The un-regenerated Christian holds the Hearing of the Gospell preached, to be but an indifferent matter, which he may use, or not use, at his pleasure: but whosoever thou art that wilt be assured in thy heart that thou art one of Christs Elect sheep: thou must make a speciall care and conscience (if possibly thou canst) to hear Gods Word preached: For first, the preaching of the Gospell is the chief ordinary meanes which God hath appointed to convert the souls of all that he hath *predestinated to be*

Acts  
13, 48.

Rom. 1, 16. *saved : therefore it is called the power of God unto salvation, to every one that beleeveth. And where this Divine Ordinance is not, the people perish : and whosoever shall refuse it, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Iudgement, then for those people.* Secondly: the preaching of the Gospell is the Standard or Ensigne of Christ; to which all Souldiers and elect People must assemble themselves. When this Ensigne is displayed, as upon the Lords Day, he is none of Christs people, that flockes not unto it: neither shall any drop of the rain of his Grace light on their souls. Thirdly, it is the ordinary means, by which the holy Ghost begetteth Faith in our hearts, without which we cannot please God. If the hearing of Christs voice be the chief mark of Christs elect sheep, and of the Bridegrooms friend : then must it be a fearfull mark of a Reprobate Goat, either to neglect or contemn to hear the preaching of the Gospell. Let no man think this Position foolish, for by this foolishnesse of preaching, it pleaseth God to save them which beleeve. Their state is therefore fearefull, who live in peace, without caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his means? He (saith Christ of the Preachers of his Gospell) *That despiseth*

Prov. 29, 18.  
 Matt. 11, 24  
 Isai. 11, 18.  
 Isai. 2. 1, 2, 3.  
 Zach. 14, 17  
 R. m. 10, 14.  
 Heb. 11, 6.  
 Ioh. 10, 27.  
 Iohn 3 29.  
 Heb. 3, 3.  
 Iohn 8, 47.  
 1 Cor. 1, 28.  
 Luke 30, 26



spiseth you, dispiseth me. <sup>a</sup> He that is of  
 God, heareth Gods word: ye therefore  
 hear them not, because ye are not of God.  
 Had not the <sup>b</sup> Israelites heard Phineas  
 message, they had never wept. Had  
 not the Baptist preached, the Iewes  
 had never <sup>c</sup> mourned. Had not they,  
 who crucified Christ, heard <sup>d</sup> Peters  
 Sermons: their hearts had never been  
 pricked. Had not the Ninivites heard  
<sup>e</sup> Jonas preaching, they had never re-  
 pent: and if thou wilt not <sup>f</sup> hear  
 and <sup>g</sup> repent, thou shalt never be  
 saved.

VII. The opinion, that the Sa-  
 craments are but bare Signes & Seals  
 of Gods promise and grace unto us,  
 doth not a little hinder Piety; whereas  
 indeed, they are Seals, as well of our  
 service & obedience unto God: which  
 service, if we perform not unto him,  
 the Sacraments seal no grace unto us:  
 But if we receive them upon the reso-  
 lution, to be his faithfull and penitent  
 Servants, then the Sacraments do not  
 onely signifie and offer, but also seal  
 and exhibite indeed the inward spiri-  
 tuall grace, which they outwardly  
 promise and represent. And to this  
 end Baptisme is called the <sup>h</sup> washing  
 of Regeneration, and renewing of the Holy  
 Ghost; and the Lords Supper, <sup>i</sup> The  
 communion of the Body and Blood of Christ.  
 Were this truth beleaved, the holy  
 Sacrament of the Lords Supper  
 would

aloh. 3  
47.

b Ind.  
2, 1,  
&c.

c Luk.  
7. 33.  
33.  
d A. R.  
2, 35  
e Iona.  
3. 5. 8  
f Prov.  
51, 9.  
g Luke  
3, 5.

h Tit. 3  
4.

i 1 Cor.  
10, 16

would be oftner, and with greater reverence received.

VII I. The last, and not the least block, whereat Piety stumbled in the course of Religion, is, by adorning Vices with the names of Vertues: as to call drunken carowling, Drinking of Healths; spilling innocent blood, Valour: Gluttony, Hospitality: Covetousnes, Thriftinesse: Whordome, loving a Mistresse: Simony, Gratuity: Pride, Gracefulnesse: Dissembling, Complement: Children of Beial: good fellowes: Wrath, hastinesse: Ribauldry, Mirth. So on the other side, to call Sobriety, in words & actions, Hypocrisie: Almesdeeds, vain-glory: Devotion, superstition: Zeal to religion, Puritanisme: Humility, crouching: scruple of Conscience, precisenes, &c. & whiles thus we call Evil good, & Good evill, true Pietie is much hindered in her progresse. And thus much of the first hinderance of Piety, by mistaking the true sense of some speciall places of Scripture, & grounds of Christiā Religion.

*The second hinderance of Piety.*

2. The evill example of great persons, The Practice of whose prophane lives thy prefer for their imitation, before y Precepts of Gods Holy Word. So that when they see the greatest men in the State, and many chief Gentlemen in their Countrey, to make neither care nor conscience to heare

Sermons,

Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. But to be Swearers, Adulterers, Carowfers, Oppressors, &c. Then they think, that the using of these holy Ordinances, are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven: they suffer themselves to be carried with the multitude, down right to Hell, thinking it impossible, that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that

<sup>a</sup> *Not many wise men after the flesh, not many mightie, not many noble, are called, &c. but that for the most part the*  
<sup>b</sup> *poor receive the Gospell, and that*  
<sup>c</sup> *few rich men shall be saved: And That*  
<sup>d</sup> *howsoever many are called, yet the chosen are but few,* Neither did the multitude ever save any from damnation. As God hath advanced men in greatnesse above others: so doth God expect that they in Religion and Piety, should go before others: otherwise, greatnes abused (in the time of their Stewardship) shall turn to their greater condemnation

<sup>a</sup> 1 Cor.  
1, 26.

<sup>b</sup> Iohn

11, 5.

<sup>c</sup> Mar.

19, 23,

24.

<sup>d</sup> Mar.

22.

Poten-  
tes

poten-  
ter

crucifi-  
cation.

Sap. 6,

7.

Apoc.  
6, 15.  
16, &c

tion, in the day of their account. At what time sinful great & mighty men, as well as y<sup>e</sup> poorest slaves, & bondmen shall wish, *that the Rocks and Mountains shall fall upon them, and hide them from the presence of the Iudge, and from his iust deserved wrath.* It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternall torments, The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to be saved in the Ark, then with the *whole World to be drowned in the Flood.* Walk with the few godly in the Scriptures narrow path to Heaven: but *crowd* not with the *godlesse multitude* in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnes cannot at that Day exempt themselves from their own most grievous punishment.

Matth.  
7, 31.  
Exod.  
22, 3.

*The third hinderance of Piety.*

Ecclef.  
8, 11,

Rom.  
2, 4.  
2 Pet.  
3, 10.

3. The long escaping of deserved punishment in this life, *Because sentence* (saith Solomon) *is not speedily executed against an evill worker, therefore the hearts of the Children of men are fully set in them to doe evill, not knowing that the bountifulnesse of God leadeth them to repentance.* But when his patience is abused, and mans sins are ripened: his  
Iustice

Iustice wil at once both begin, & make an end of the sinner : and he will recompence the slownesse of his delay with the grievousnesse of his punishment. Though they were suffered to run on the Score all the dayes of their life : yet they shall be sure to pay the utmost Farthing at the day of their death. And whilest they suppose themselves to be freed from judgement, they are already smitten with the heaviest of Gods Iudgements, a heart that cannot repent, The Stone in the reines or bladder, is a grievous pain that kills many a mans body : but there is no disease to the stone in the heart, whereof <sup>b</sup> Nabal died, and killeth millions of souls. They refuse the tryall of Christ and his Crosse: but they are stoned by hells Executioner, to eternall death.

Because many Nobles and Gentlemen are not smitten w<sup>th</sup> present Iudgement, for their outrageous Swearing, Adulterie, Drunkennesse, Oppression, Prophaning of <sup>y</sup> Sabbath, and disgracefull neglect of Gods Worship and Service; they begin to doubt of divine Providence & Iustice: both which two Eyes they would as willingly put out in God, as the Philistins bored out the eyes of Samson. It is greatly therefore to be feared, lest they will provoke the Lord to crie out against them, as *Samson* against the *Philistins*:

By

1 Sam.  
3, 11.  
Ezech.  
39, 19.

a Rom.  
8, 5.  
ameta-  
noston  
ten  
har-  
dian.  
Cor  
peni-  
tere  
nesciū  
b 1 Sam  
25, 17.

Iud.  
21,

Ind,  
26, 16,  
&c.

By neglecting the Law ; and walking after their own hearts , they put out ( as much as in them lyeth ) the eyes of my Providence and Iustice. Lead me therefore to these chief Pillars , whereupon the Realm standeth , that I may pull the Realme upon their heads, and be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance : but because he is so patient , therefore do thou the rather repent.

*The fourth hinderance of Piety.*

1 John  
5, 3.

4. The presumption of Gods mercy. For when men are justly convinced of their sins, forthwith they betake themselves to this shield, Christ is mercifull: so that every sinner makes Christ the Patrone of his sin , as though he had come into the World , to bolster sin : and not to destroy the workes of the Devill. Hereupon the carnall Christian presumeth , that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be an Implicate Atheist? Doubting , that eyther God seeth not his sin , or if he doth , that he is not just : for if he beleeveth that God is just , how can he thinke that God , who for sin so severely punisheth others , can love him , who still loveth to continue in sin? True it is : Christ is mercifull , But to whom?

but to whom? onely to them that repent, and turn from iniquity in Iacob. But if any man blesse himself in his heart, saying, I shall have peace, although I walke according to the stubbormesse of mine own heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c. O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art from finding repentance in thy self, so far art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

Isa. 57.  
10.  
Dent.  
32, 39.

Non  
deli-  
nquem-  
ti, sed  
peccata  
relin-  
quenti  
con-  
donat  
Deus.  
Isa. 55  
7c

Despaire is nothing so dangerous as presumption. For we read not in all the Scriptures, of above three or four, whom roaring Despaire overthrew: But secure Presumption hath sent millions to perdition without any noyse. As therefore the Damfels of Israel sang in their dances, Saul hath kild his thousand; and David his ten thousands: so may I say, that despaire of Gods mercy hath damned a thousand, but the Presumption of Gods mercy hath damned ten thousands, and sent them quick to Hell, where now they remain in eternall torments without

1 Sam.

Mern-  
endum  
est ne  
te oc-  
cidat  
spes, &c

K

all

com mitem speres de misericordia, incidas in iudicium. August.

Luke

23

Lar-  
onisexem-  
plum

non est

exem-  
plumimita-  
tionis,

sed

confo-  
lacio-

nis.

Ioan  
5, 45.

Qui

da

peni-

tenti

veni-

tur,

non

dabit

pec-

canti

peni-

ten-

tiam,

Aug.

all help of ease, or hope of Redem-  
ption. God spared the *Thief*, but not  
his *Fellow*. God spared one, that no  
man might despair: God spared but  
one, that no man should presume. Joy-  
full assurance to a sinner that repents:  
no comfort to him that remains im-  
penitent. God is infinite in mercy, but  
to them onely, who turn from their  
sins, to serve him in holinesse: *without*  
*which no man shall see the Lord*, Heb. 12,  
14. To keep thee therefore from the  
hinderance of presumption: remem-  
ber, that as *Christ is a Saviour*, so Mo-  
ses in an Accuser. Live therefore, as  
though there were no Gospel: dye as  
though there were no Law. Passe thy  
life, as though thou wert under the  
conduct of Moses: Depart this life, as  
if thou knewest none but Christ, and  
him crucified. Presume not, if thou  
wilt not perith: Repent, if thou wilt  
be saved.

*The fifth hinderance of Piety.*

5. Evill Company, commonly ter-  
med Good fellows: but indeed, the  
Devils chief instruments, to hinder a  
wretched sinner from repentance and  
piety. The first signe of Gods favour  
to a sinner, is, to give him grace to  
forsake evill companions: such, who  
wisfully continue in sin, contemn  
the means of their calling, gybing  
at the sincerity of professio in others,  
and



and shaming Christian Religion by their own prophane lives. These sit in the seat of the Scorners. For, as soon as God admits a sinner to be one of his people, he bids him *come out of Babylon*. Every lewd company is a Babylon, out of which, let every child of God either keep himself, or if he be in, think that he hears his Fathers voyce sounding in his eare, *Come out of Babylon, my Child*. As soon as Christ looked in mercy upon Peter he went out of the company that was in the high Priests Hall, and *wept bitterly* for his offence. David vowing (upon recovery) a new life, said: *Away from me, all you workers of iniquity, &c.* As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proof of a mans Religion, is the quality of his companions, Prophane companions are the chief enemies of Pietie, and quellers of holy motions. Many a time is poor Christ (offering to be new born in thee) thrust into the Stable: when these lewd companions, by their drinking, playes, and jeasts, take up all the best rooms in the Inne of thy heart. Oh, let not the company of earthly sinners hinder thee from the society of heavenly Saints and Angels.

Psal. 1

1.

Rev. 8,

4.

Luke

22, 62.

Psal. 6,

8.

Luke 3

K 2 The

*The sixth hinderance of Piety.*

6. A conceited fear, lest the practice of Piety should make a man especially a young man ) to wax too sad and pensive: whereas, indeed, none can better joy, nor have more cause to rejoyce, then the pious and religious Christian. For as soon as they are justified by faith, they have peace with God, than which there can be no greater joy. Besides, they have already the Kingdome of Grace descended into their hearts: as an assurance, that (in Gods good time) they shall ascend into his Kingdome of Glory. This Kingdome of Grace consists in three things. First *Righteousnesse*, for having Christs righteousness to justify them before God, they endeavour to live righteously before men. Secondly, *Peace*, for  $\S$  peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is onely felt in  $\S$  Peace of a good Conscience: and is so great that it <sup>a</sup> passeth all understanding. No tongue can expresse it, no heart can conceive it, but onely he that feels it. This is that fulnesse of joy, which <sup>b</sup> Christ promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, David upon his repentance begged so earnestly at the hands

Rom.  
9, 21.

Rom.  
14, 17.

a Phil.  
4, 7.

b Ioh.  
16, 24  
Verse  
22.

hands of God : <sup>a</sup> *Restore me to the joy of thy salvation.* And if the Angels in heaven <sup>b</sup> *rejoyce* so much at the *conversion* of a *Sinner*: the joy of a *Sinner* converted must needs be exceeding great in his own heart. It is <sup>c</sup> *worldly sorrow*, that snowes so timely upon mens heads, and fills the furrowes of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *Repentance not to be repented of*: for it doth but further their salvation. And in all such tribulation, they shal be sure to have the *holy Ghost* to be their <sup>d</sup> *Comforter*: who will <sup>e</sup> *make our Consolations to abound through Christ*, as the *sufferings of Christ shall abound in us*. But whilest a man liverh in impiety, he hath <sup>f</sup> *no peace*, saith Esay: his <sup>g</sup> *laughter* is but madnesse (saith Salomon:) his *riches* are but <sup>h</sup> *clay*, saith Abakuk: nay, the Apostle esteemes them no better then *dung*: (in comparison of the pious mans treasure) all his joyes shall end in woes, saith Christ. Let not therefore this false fear hinder thee from the Practice of Piety, Better it is to go sickly (with Lazarus) to Heaven, then full of mirth and pleasure, with Dives to Hell. Better it is to mourn for a time with men, then to be tormented for ever with devils.

<sup>a</sup> Psal.

51, 12.

<sup>b</sup> Luk.

15, 7.

10.

<sup>c</sup> 1 Cor.

7, 10.

<sup>d</sup> Ioh.

14, 16.

17.

<sup>e</sup> 1 Cor.

13, 5.

<sup>f</sup> 1 say.

57, 21.

<sup>g</sup> Ecc.

2.

<sup>h</sup> Aba.

2, 6.

<sup>i</sup> Phil.

3, 8.

Luk.

6, 25.

*The seventh hinderance of Piety.*

7. And lastly. The hope of long life: for, were it possible that a wicked liver thought this year to be his last year: this moneth his last moneth: this week, his last week: but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the Gospel promised himself *many yeares to live in ease, mirth, and fulnesse*: when he had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of many yeares, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Iews sins and calamities to this, that *she remembered not her last end.*

The longest space betwixt a mans comming by the womb, & going by the grave, is but short: for, *Man that is born of a Woman, hath but a short time to live.* He hath but a few dayes, and those full of nothing but troubles. And, except the practice of Piety, how much better is the state of the child that yesterday was baptized, and to day is buried, then *Methusalems*, who lived nine hundred sixty nine yeares, and then died: of the two, happier the Babe, because he had lesse sin, and fewer sorrowes. And what now remains

Pleres,  
G sci-  
res u-  
num  
am  
tam-  
pora  
men-  
sem:  
Rides,  
quam  
non sit  
forficam  
una  
dies.  
Thom.  
Morus  
Luk 12  
19, 20.  
a Lam.  
1, 2.  
h Job  
14, 1.  
Quo-  
tidie  
mori-  
mur,  
quoti-  
die e-  
nim  
demi-  
tat  
par  
vire, &  
tunc  
quoque  
cum  
cresci-  
mus,  
vire  
decre-  
scit.  
vires.

mains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, *a man dyeth daily.*

Hark in thine ear, O secure fellow; thy life is but a puff of breath in thy nostrils, trust not to it. Thy *Soul* dwells in a house of clay, that will fall, ere it be long; as may appear by the dimness of thy Eyes, the deafness of thy Eares, the wrinkles in thy cheeks, the rottenness of thy teeth, the weakness of thy sinews, the trembling of thy Hands, the Kalender in thy bones, the shortness of thy sleep, and every gray hair, as so many Summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy Fathers coffin; break open the lid: see here, how that *Corruption is thy Father, and the Worms thy Mother and Sister*: seest thou how these are? so must thou be ere long, Fool! thou knowest not how soon. Thy Howreglasse runneth apace, and in all places; Death in the mean while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a foolery: for a man lives forty yeares, before he knows himself to be a fool: and by that time he seeth his folly, his life is finished.

K 4

Hark

1 Cor.  
15, 31.Isai 2,  
21.Iob 17  
14.a Ho-  
mo es-  
tatus  
usque  
ad 40.annu  
decide-  
nbiagnos-  
cit se  
esse fa-  
tum,v. 21  
con-  
sumpta  
est.  
Luthe.

at Moss  
 Scripta  
 ligo-  
 nibus  
 equat.  
 a Iob  
 14, 14  
 b Iob.  
 14, 14.  
 c Psal.  
 90, 11.  
 Dan. 5  
 26.  
 Stat  
 sua  
 cuique  
 dies,  
 Virg.  
 d Iob  
 13, 1.  
 & 11. 9  
 e Iob.  
 17, 23.  
 f Rev.  
 8, 8.

Hark ( Husbandman ) before thou  
 seeft many more crops of harvest , thy  
 self shall be ripe : and Death will cut  
 thee down w<sup>th</sup> his sickle. Hark ( Trade-  
 man ) ere many fix moneths go over,  
 thy last moneth will come on:after  
 which thou shalt trace away, and trade  
 no longer. Hark ( most grave Iudge )  
 within a few Terms the term of thy  
 life approacheth , wherein thou shalt  
 cease to judge others , and go thy self  
 to be judged. Hark ( O man of God ) that  
 goest to the Pulpit , preach this Ser-  
 mon , as it were the last that thou  
 shouldest make to thy people. Hark  
 ( Noble-men ) lay aside the high con-  
 ceit of thy Honour ; death , ere it be  
 long, <sup>a</sup> will lay thy honour in the dust,  
 and make thee as base as the earth, that  
 thou treadest under thy feet. Hark ( thou  
 that now readeft this Book ) assure thy  
 self , ere it be long , there will be but  
 two holes , where now thy two eyes  
 are placed ; and others shall read the  
 truth of this lesson upon thy bare skul,  
 which now thou readeft in this little  
 Book. How soon I know not, but this  
 I am sure of : that <sup>a</sup> thy time is appoin-  
 ted , thy <sup>b</sup> moneths are determined , thy  
<sup>c</sup> dayes are numbred , and thy very <sup>d</sup> last  
 hour is limited , beyond which thou  
 shalt not passe. For then , the <sup>e</sup> first  
 born of death , mounted on his <sup>f</sup> pale  
 Horse , shall alight at thy door ; and  
 not withstanding all thy Wealth , thy  
 Honour,

Honour, and the tears of thy dearest friends) will carry thee away bound hand and foot, as his prisoner, and keep thy body under a load of Earth, untill that day come, wherein thou must be brought forth, to receive according to the things which thou hast done in that body, whether it be good or evil. Oh, let not then the false hope of an uncertain long life hinder thee from becoming a present practizer of Religious Piety. God<sup>b</sup> offereth grace to day, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their impenitency, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured, for custome of sin, breeds hardnesse of heart: and the impediments which hinder thee from repenting now, wil hinder thee more, when thou art more aged.

A wise man being to go a far and foule journey, will not lay the heaviest burthen upon the weakest Horse. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age: whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? It is wisdom for him that is to sail a long and dangerous

K 5

voyage,

a Cor.  
5, 10.

b psal.  
65.  
Heb. 3  
Pœni-  
tenti  
spopon  
dit, sed  
viven-  
di in  
cras-  
si-  
num  
non  
spopon  
dit,  
Chrys.  
Nemo  
tam  
divos  
habuit  
faven-  
tes,  
cras-  
si-  
num  
ut pos-  
sit sibi  
polli-  
ceri.  
Sen.  
Heb. 3  
13.

voyage, to lye playing and sleeping, whilest the wind serveth, and the Sea is calm, the Ship sound, the Pilot well, the Mariners strong: and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Saylor languishing? Therefore, O sinfull Soul, begin now thy conversion to God, whilest Life, Health, Strength, and Youth lasteth: before those <sup>a</sup> years draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required in his service, the <sup>b</sup> first born; and the <sup>c</sup> first fruits; and those to be offered unto him without delay. So just <sup>d</sup> Abel offered unto God his *firstlings*; and *fattest Lambs*: and reason good that the best Lord should be first, and best served. All Gods servants should therefore <sup>e</sup> remember to serve their Creator in the dayes of thy youth: and <sup>f</sup> early in the morning like Abraham, to sacrifice unto God the young Isaac of their age: <sup>g</sup> *Ye shall not see my face,* (saith Ioseph to his brethren) *except you bring your younger brother with you.* And how shalt thou look in the face of Iesus, if thou givest thy younger years to the Devil, and bringest him nothing but thy blind, lame, and decrepit old age? Offer it unto thy Prince, saith <sup>h</sup> Malachie; If he will not accept such an one to serve him; how shall the Prince of Princes admit

<sup>a</sup> Eccl.

12.

<sup>b</sup> Exo.

13, 2.

<sup>c</sup> Exod

22, 19.

<sup>d</sup> Gen

4, 4.

<sup>e</sup> Eccl.

12.

<sup>f</sup> Gen.

22, 3.

<sup>g</sup> Gen.

43, 2.

<sup>h</sup> Mal.

1, 8.



admit such an one to be his servant? If the king of Babel would have *young men (well favoured, and such as had abili- ty in them)* to stand in his Palace; shall the king of Heaven have none to stand in his Courts, but the blind and lame, such as  $\S$  soul of David hated? Think- est thou, when thou hast served Satan with thy prime yeares, to satisfie God with thy dorage? Take heed, lest God turn thee over to thy old Master again: that as thou hast all the dayes of thy life done his work: so he may in the end pay thee thy wages. Is that a fit time to undertake, by the serious exercises of repentance (which is the work of works) to turn thy finfull soule to God; when thou art not able with all thy strength, to turn thy weary bones on thy lost bed? If thou findest it so hard a matter now; thou shalt find it far harder then, For thy sin will wax stronger, thy strength will grow weaker, thy Con- science will clog thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not fur- nished afore-hand with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to hear the words of comfort from others: not to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be takē with a dumb palse,

2D 22.

1. 4.

2. Sam.

5, 8.

Matt.  
7, 21.  
Heb.  
12, 17.

Matt.  
25, 11.

Rev.  
3, 10.

palsie, or such a deadly senselesnesse, that thou shalt neither remember God, nor think upon thine own estate. And dost thou not well deserve, that God should forget to save thee in thy death, who art so unmindfull now to serve him in thy life? The feare of death will drive many at that time, to cry, Lord, Lord: but Christ protesteth; that *he will not then know them for his*. Yea, many shal then (like Esau) *with tears seek to repent; and yet find no place of repentance*. For man hath not free-will to repent when he will, but when God will give him grace: and if mercy shewed her self so inexorable, that she would not open her gates to so tender Suiters as Virgins; to so earnest suiters as knockers, because they knocked too late: How thinkest thou that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sin, til sin first leave thee, and didst never yet knock with thine own fists upon the brest of a penitent heart? And justly doth her Grace deny to open the Gates of Heaven, when thou knockest in thine adversity, who in thy prosperity wouldest not suffer Christ, whilest *he knocked, to enter in at the doore of thy Heart*. Trust not either late repentance, or long life: not late repentance, because it is much to be feared, lest that the repentance which the  
fear

fear of  
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fear of death enforceth, dyes with a man dying. And the Hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but Free-will offerings: and the repentance that pleaseth him, must be voluntary, and not of constraint. Not long life; for old age will fall upon the neck of youth: and as nothing is more sure then death, so nothing is more uncertaine then the time of dying. Yea, oft-times when ripeness of sin is hastened by outrageousnesse of sinning, God suddenly cutteth off such vicious livers, either with the sword, intemperatenesse, luxury, surfer, or some other fearfull manner of sickness. Mayest thou not see, that it is the evill spirit that perswades thee to deferre thy Repentance till old age, when Experience tells thee, that not one of a thousand that takes thy course, doth ever attain unto it? Let Gods Holy Spirit moove thee not to give thy self any longer, *to eat and drink with the drunken, lest thy Master send death for thee in a day when thou lookest not for him, and in an houre that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth.* But if thou lovest a long life; fear God, and long for life everlasting. The longest life heere, when it comes to the period, will appeare

Na-  
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mit,  
Mani,

Nequi-  
ties  
vite  
non fi-  
nit el-  
se se-  
nem.  
Matt.  
27, 49.  
Deut.  
30, 16.  
Prov.  
3, 2.  
Psal. 3  
2.  
Psa. 34  
11, &c

b Psal. 90, 9. *pear to have been but as a <sup>b</sup> tale that*  
 c Lam. 4, 14. *is told, a <sup>c</sup> vanishing vapour, a fleeting <sup>d</sup>*  
 d Psal. 109, 23. *shadow, a seeming <sup>e</sup> dream, a glorious*  
 e Psal. 47, 5. *flower, growing and <sup>f</sup> flourishing in the*  
 f 2 Pet. 1, 24. *g morning, but in the evening cut down and*  
 g Psal. 60, 6. *withered: or like a <sup>h</sup> Weavers <sup>i</sup> shuttle,*  
 h Isa. 38, 12. *which by winding here & there, swift-*  
 i 2 Cor. 4, 17. *ly unwinderth it self to an end. It is*  
 k Heb. 12, 25. *but a <sup>i</sup> moment, saith S. Paul. O then*  
 l 2 Cor. 4, 17. *the madnesse of man! that for a mo-*  
 m Mar. 16, 9. *ment of <sup>k</sup> sinfull pleasures, will hazard*  
 Luke 8, 2. *the losse of an <sup>l</sup> Eternall weight of glory!*  
 These are the seven chief hinderers  
 of Piety, which must be cast out like  
 in Mary Magdalens seven Devils, before  
 ever thou canst become a true practi-  
 zer of Piety: or have any sound hope  
 to enjoy either favour from Christ  
 by grace, or fellowship with him in  
 glory.

### The Conclusion.

**T**O conclude al: for as much as thou  
 seest, that without Christ, thou art  
 but a slave of sin, Deaths vassall, and  
 Worms meat, whose thoughts are  
 vain, whose deeds are vile, whose  
 pleasures have scarce beginning, whose  
 miseries never know end: What wise  
 man would incur these hellish tor-  
 ments, though he might by living in  
 sin, purchase to himself for a time,  
 the Empire of Augustus, the riches of  
 Cressus, the pleasures of Solomon, the  
 policy of Achitophel, the voluptuous  
 fare,

fare, & fine apparell of Dives; for what should it avail a man (as our Saviour saith) *to win the whole World for a time; and then to lose his soul in Hell for ever?*

Matt.  
10. 26.

And seeing that likewise thou seest how great is thy happinesse in Christ; & how vain are the hinderances, that debar thee from the same: *beware* (as the Apostle exhorteth) *of the deceitfulness of sin.* For that sin, which seems now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soul: and in the mean while harden (unwares) thine impenitent heart.

Heb. 3  
12.

Sin (as a Serpent) seems beautifull to the eye: but take heed of the sting behinde: whose venomous effects if thou knewest, thou wouldest as carefully flie from sin, as from a Serpent: for,

I. Sin did never any man good, & the more sin a man hath committed, the more odious he hath made himself to God, the more hatefull to all good men.

II. Sin brought upon thee all the evill crosses, losses, disgraces, and sicknesses that ever befeil thee.

Fooles (saith David) *by reason of their transgressions, and because of their iniquities, are afflicted.* Jeremy in lamenting manner asketh the question, *Wherefore is the living man sorrowfull?* The holy Ghost answereth him;

Psal. 107.  
17.

Lam. 3  
30.

Iam. 5  
16,

him; Man suffereth for his sin. Hereupon the Prophet takes up that dolefull out-cry against sin, as the cause of all their miseries, *Wo now unto us that ever we have sinned.*

III. If thou doest not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame, and judgment, then ever hitherto befell thee. Read Levit. 29, 18, &c. Deut. 28. 15. &c.

Gen.  
26, 16.

IV. And lastly, if thou wilt not cast off thy sin; God (when *the measure of thine iniquity is full*) will cast thee off for thy sin: for as he is just, so he hath power to kill and cast into hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the world to come, and be assured that thou art not one of those, who are given over to a reprobate sense; Let then (O sinner) my counsell be acceptable unto thee: break off thy sins by righteousness, and thine iniquities, by shewing mercy towards the poor: O let there (at length) be an healing of thine error.

Dan. 4  
24.

2 Sam.

12, 13

Ion. 3

5, &c.

Luk.

22, 62.

Nathan used but one Parable, and David was converted: Jonas preached but once to Ninivie, and the whole City repented: Christ looked but once on Peter, and he went out and wept bitterly. And now, that thou art oft, and so lovingly entreated not by a Prophet, but by Christ the Lord of Prophets: yea, that

that God himself, by his *Embassadors*, 2 Cor.  
doth *pray thee to be reconciled unto him*, 5, 20.  
leave off thine adultery, with David,  
repent of thy sins like a true Ninivite;  
and whilst Christ looketh in mercy  
upon thee; leave thy wicked corrup-  
tions, and weep bitterly for thine of-  
fences.

Content not thy self with that for-  
mal religion, which unregenerated mē  
have framed to themselves, in stead  
of sincere devotion: for in the mul-  
titude of opinions, most men have  
almost lost the practice of true Reli-  
gion. Think not that thou art a Chri-  
stian good enough, because thou doest  
as the most, and art not so bad as the  
worst: No man is so wicked, that he is  
addicted to all kind of vices, (for there  
is an Antipathie twixt some vices:)  
But remember that Christ saith; *Except*  
*your righteousness shall exceed the righ-*  
*teousnesse of the Scribes and Pharisees, ye*  
*shall in no case enter into the Kingdome*  
*of Heaven.* Consider with thy selfe,  
how far thou comcest short of the  
Pharises, in fasting, praying, frequen-  
ting the Church, and in giving of  
alms. Think with thy self how many  
Pagans who never knew Baptisme; yet  
in moral vertues, and honesty of life,  
do go far beyond thee. Where is then  
the life of Christ thy Master? and how  
far art thou from being a true Chri-  
stian? If thou doest willingly yeeld  
L to

Matt.  
5, 20.

Mark.  
4. 10.

1am. 8  
10.  
1 Pet.  
2, 1.

Marth.  
7, 11.  
Marth.  
11. 23.  
Mat. 7  
24, &  
25, 14.  
Lukē  
13, 24.

to live in any one grosse sinne, thou cannest not have a regenerated Soul; though thou reformatest thy self like Herod, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the Commandements of God alike: for (saith S. James. *He that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids us *lay aside* (not some but) *all malice, guile, and hypocrisie, &c.* One sin is enough to damne a mans soul, without repentance: dream not to go to Heaven by any neerer, or easier way then Christ hath trayned unto us in his Word. The way to Heaven is not easie or common, but *strait & narrow*: yea so narrow, that Christ protesteth, that a *rich man shall hardly enter into the Kingdome of Heaven*, and that those who enter, are but few: and that those few cannot get in, but by striving: and that some of those who strive to enter in, shall not be able. This all Gods Saints (whilest they here lived) knew well; when with so often fasting, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments, and with such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to be received into his Kingdome.

If thou wilt not beleeve this truth; assure thee that the Devill, which perswades thee now, that it is easie to attain

attain



attain Heaven, will tel thee hereafter, that it is the hardest businesse in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to Heaven: get forth with (like a wise Virgin) the Oil of Piety in the Lamp of thy conversation: that thou mayest be in a continual readines to meet the Bridegroom, whether he commeth by Death, or by Iudgement. Which, that thou mayest the better do, let this be thy daily practice.

Matth.  
25:10  
&c.

*How a private man must begin the morning with Piety.*

AS soon as ever thou awakest in the Morning, keep the doore of thy heart fast shut, that no earthly thought may enter, before that God be come in first: and let him (before all others) have the a first place therein. So all evil thoughts either will not dare to come in, or shall the easier be kept out: and thie heart will more favour of piety and godlinesse all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God and his Word, and dressed like the Lamp in the Tabernacle, every Morning, and Evening, with the Olive of Gods Word; and perfumed with the sweet incense of Prayer: Satan will attempt to fill it with worldly

L 2

cares,

a Pri-  
mitie  
oris &c  
condit  
Ded  
dise  
tende  
Amb.  
in Pfi.  
119.  
Exo 27  
20, 31  
Exod  
34, 7.  
Psalm.  
141, 1.

cares, or fleshly desires, so that it will grow unfit for the service of God, all the day after sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Oathes.

Begin therefore every dayes work, with Gods Word and Prayer. And offer up unto God upon the Altar of a <sup>a</sup> contrite heart, the <sup>b</sup> groans of thy spirit, and the <sup>c</sup> calves of thy lips, as thy morning sacrifice, and the first fruits of the day: and as soon as thou awakest, say unto him thus:

*A short Soliloqui, when one first wakes in the Morning.*

**M**<sup>y</sup> soul waiteth on thee: O Lord, more then the Morning watch watcheth for the Morning: O God, therefore be merciful unto me, and blesse me, and cause thy face to shine upon me, fill me with thy mercy this morning, so shall I rejoyce and be glad all my dayes.

**Meditations for the Morning.**

*Then Meditate.*

**H**ow Almighty God can (in the Resurrection) as easily raise up thy body out of the Grave, from the sleep of death, as he hath this Morning wakened thee in thy Bed, out of the sleep of Nature. At the dawning of which Resurrection day, Christ shall come to be glorified in his Saints: and every one of the

a Psal.

51.

b Ro.

8.

c Hof.

13. 4.

Psalm.

130. 6.

Psalm.

67. 3.

Psalm.

99. 14.

3 Thef.

1. 10.

Iude

v. 14.

Phil. 3

21.

Mar.

13. 43

& 17.

3.

Luke

9. 31.

the bodies of the thousands of his Saints ( being fashioned like unto his glorious body shal shine as bright as the Sun. All the Angels shining likewise in their glory: the body of Christ surpassing them all in splendor & glory: and the Godhead excelling it. If the rising of one Sun, make the morning skie so glorious; what a bright shining and glorious Morning wil that be, when so many thousand thousands of bodies, far brighter then the Sun, shal appear and accompany Christ with his glorious train, coming to keep his generall Sessions of Righteousnesse, and to judge the wicked angels, and all ungodly men? And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the Eternal blisse and glory of that day, which is properly termed the *Resurrection of the just*. Beasts have bodily eyes to see the ordinary light of the day: but endeavour thou with the eyes of Faith, to foresee the glorious light of this Day.

II. That thou knowest not how neer the evil spirit (which *night and day like a roaring Lyon, walketh about seeking to devour thee*) was unto thee whilest thou sleepest, and wast not able to help thy self: and that thou knowest not what mischief he would have done to thee, had not God judged thee and thine, with his ever-waking pro-

L 3      vidence,

Acts  
17, 31.  
1 Cor.  
6, 3.  
Jud.  
V. 19.

Luke  
14, 14.

1 Pet.  
5, 8.  
Job 17  
Job, 19  
10.  
Psal.  
121.  
Pl. 43.  
7, 2nd  
19, 11.  
Gen.  
32, 1, 8.  
3 King  
6, 16.

vidence, and guarded thee with his holy and blessed Angels.

Inke  
22, 61.  
61.

Jer. 20

14.

Ioh. 3,

1.

Tit. 3,

5.

Gallo

canen-

te, inas

Latto

relin-

quit

inlidi-

as, &c.

Amb.

Hexam

lib. 5.

cap. 14

Psalm.

139, 2,

3.

Gen.

31, 55,

&c 32,

1, 2.

Psalm.

91, 5,

11.

Acts

12, 11.

III. If thou hearest the *Cock crow*: remember Peter, to imitate him: and call to mind that Cocke-crowing sound of the last Trumper, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then, lest at that day thou wilt wish, that thou hadst never seen this: yea curse the day of thy naturall birth, for want of being new born by spirituall grace. When the Cock crowes, the Thief despaires of his hope, and gives over his nights enterprize: so the devell ceaseth to tempt or attempt any further, when he hears the devout Soul, wakening her self with Morning prayer.

IV. Remember that Almighty God is about thy bed, and seeth thy down-lying, and thy uprising, understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his Holy Angels, who guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awfull presence of God, and in the sight of his Holy Angels.

V. As thou art putting on thine apparell, remember, that they were first given as coverings of shame, being

being the filthy effect of sin : and that they are made but of the offalls & excrements of dead beasts. Therefore whether thou respect the stuff, or the first institution, thou hast so little cause to be proud of them, that thou hast great cause to be humbled at the sight and wearing of them: seeing the richest apparell are but fine covers of the foulest shame. Meditate rather, that as thine apparell serves to cover thy shame, & to fence thy body from cold : so thou shouldest be as carefull to cover thy soul with that *wedding garment*, which is the *Righteousnesse of Christ*, and (because apprehended by our faith) called the *Righteousnesse of the Saints* : Least, whilest we are richly apparelled in the sight of men, we be not found to walk naked, (so that all our fithinesse be seen) in the sight of God. But that with his righteousness (as with a Robe) we may cover our selves from perpetuall shame, and shield our souls from that fiery cold that will procure infernall weeping, and *gnashing of teeth*. And withall consider, how blessed a people were our Nation, if every silken sute did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these outward blessings; of them he should receive greatest inward thanks. But if it prove otherwise, their reckoning

Matth.  
22. 11.  
Rom.  
13. 14.  
1. Cor.  
1. 30.  
Phil. 3  
9.  
Rev.  
19. 28.  
Eph. 4.  
24.  
Rev.  
16. 15.

Matth.  
22. 13.

will prove the heavier in the day of their Accounts.

Luk.

12, 48.

Jam.

3, 13.

Pfalm

119, 5.

Wisd.

15, 20.

VI. Consider, how Gods mercy is renewnd unto thee every morning, in giving thee (as it were) *a new life*: and in causing the Sun, after his uncessant race, to rise again to give thee light. Let not then his glorious light burn in vain, but prevent rather (as oft as thou canst) the Sun-rising, to give God thanks; and kneeling down at thy bed-side, salute him at the day-spring with some devout *Anteuicannum*, or Morning Soliloquie: containing an humble confession of thy sins: the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

*Brief directions how to read the Holy Scriptures, once every yeer ouer, with ease, profit, and reuerence.*

**B**Ut for as much, that as Faith is the soul, so reading and meditation of the Word of God, are the Parents of prayer. Therefore before thou prayest in the Morning, first read a Chapter in the Word of God, then meditate a while with thy self, how many excellent things thou canst remember out of it:

As first, what good counsels or exhortations to good works and to holy life,

Secondly,

Secondly, what threatnings of Iudgements, against such and such a sin: and what fearfull examples of Gods punishment or vengeance, upon such and such Sinners.

Thirdly, what blessings God promi-  
seth to Patience, Chastity, Mercy,  
Alms-deeds, Zeal in his Service, Cha-  
rity, Faith, and trust in God, and such  
like Christian vertues.

Fourthly, what gracious deliverance  
God hath wrought: and what speciall  
blessings he hath bestowed upō them,  
who were his true & zealous servants.

Fifthly, apply these things to thine  
own heart, and read not these Chap-  
ters, as matters of Historicall discourse;  
but as if they were so many Letters or  
Epistles sent down from God out of  
Heavē unto thee: for *whatsoever is writ-  
ten is written for our learning*, Rom. 15, 4.

Sixtly, read them therefore with  
that reverence, as if God himself stood  
by, & spake these words unto thee, to  
excite thee to those vertues, to dis-  
swade thee from those vices: assuring  
thy self, that if such sins (as thou read-  
est there) be found in thee without re-  
pentance, the like plagues wil fall upon  
thee: but if thou doest practice the like  
Piety & vertuous deeds, the like bles-  
sing shall come unto thee and thine.

In a word, apply all that thou readest  
in holy Scripture, to one of these two  
heads chiefly; either to confirm thy

a Epistle  
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 ber of  
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 Chap.  
 faith, or to increase thy repentance:  
 for as a *Sustine & Abstine*, Bear & For-  
 bear, was the Epitome of good Philo-  
 sopher's life: so *Crede & Respice*, Be-  
 lieve and Repent is the whole sum of  
 a true Christians profession. One  
 Chapter thus read with understand-  
 ing, and meditated with application,  
 will better feed and comfort thy soul,  
 than five read and run over without  
 marking their scope or sense, or ma-  
 king any use thereof to thine own  
 self. If in this manner thou shalt read  
 three Chapters every day: one in the  
 Morning, another at Noon, and the  
 third at Night, (reading so many Psalms  
 in stead of a Chapter, as our Church  
 Liturgy appoints for morning and  
 evening prayers) thou shalt read over  
 all Canonick & Scripture in a year,  
 except six Chapters, which thou maist  
 adde to the task of the last day of the  
 year. The reading of the Bible in or-  
 der, will help thee the better to un-  
 derstand both the Historie and scope  
 of the ho'y Scripture. And as for the  
 a *Apocrip̃a*, being but penned by mans  
 (in the new Testament) will amount to 110: dividing  
 which by three into 365 (the number of the dayes of  
 the year) there will remain but six, which thou mayest  
 dispose of as is prescribed. a *Hoy as libros lege cum*  
*Apocrip̃is vero nihil habear negotii: has tantum au-*  
*ditose meditare Scripturas, quas in Ecclesia confidenter*  
*legimus. Multo prudentiores te & Religiosiores inueniunt*  
*Apostoly, & primi Episcopi veritatis dicere, qui nobis eas*  
*tradiderunt. Tu igitur quoniam sis filius Ecclesie non trans-*  
*grediaris illius terminos: Ac veteris Testamenti (ut di-*  
*ctum est) as meditare lib. Cyril. Hier. Catec. 4.*

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 Ghost.

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spirit : thou mayest read them at thy pleasure : but beleve them so far as they agree with the Canonickall Scripture, which is indited by the Holy Ghost.

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to read every Morning a Chapter, &c. O Man, remember that thy life is but short, and that all this busines is but for the use of this short life : but salvation or damnation is everlasting ! Rise up therefore every morning, by so much time the earlier : defraud thy foggy flesh of so much sleep, but robbe not thy soul of her food, nor God of his service : & serve the Almighty duely, whilest thou hast time and Health.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of holinesse, whereof he wearneth us by repeating so often, *b* Be ye holy, for I am Holy. And when he devoured with a sudden fire, *Nadab* and *Abihu*, for offering unto him incense, with *c* strange fire, (like those now a dayes, who offer Prayers from hearts fraught with the fire of lust & malice) the Lord would give no other reason of his Iudgements but this, *I will be sanctified in them that come neere me.* As if he should have said, If I cannot be sanctified by them who are my servants, in serving me with that

*a* Exo.

26, 34.

*b* Lev.

21, 44.

& 19,

2, 3<sup>rd</sup>

20, 7.

*1* Pet.

2, 5.

*c* Lev.

10, 2.

vers. 3

that Holinesse that they should ; I will be sanctified in them, by confounding them with my just Iudgements, which their lewdnes doth deserve. God therefore cannot abide any wilful uncleannesse, or filthinesse in them who serve him: insomuch that he commanded the Israelites , that when they were in Camp against their Enemies , they should dig a hole with a paddle , and cover their excrements : his reason is, *For the Lord thy God walketh in the midst of thy Camp, to deliver thee, and to give up thine enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee; and turn away from thee.*

Dent.  
23, 23,  
14.

If he will have men to be so holy in time of War in the Field ; how much more holines expecteth he at our hands , in time of peace , in our houses ? Therefore saith Zophar in Iob: *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie be in thy hand, put it far away, &c. let no wickednesse dwell in thy Tabernacles.* For as Esay saith ; *If there be any uncleannesse in our hands ( that is , any sin whereof we have not repented ) though we stretch out our hands unto him, and make many Prayers, the Lord will hide his eyes from us, and will not hear our Prayers.* Therefore, before thou prayest, let God see that thy heart is sorrowfull for thy sin : and that thy minde

Iob 11  
23, 14.

Isa. 1,  
15.

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grace)  
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is resolved (thorow the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparell, which besecmeth thy calling, and the Image of God, which thou bearest, shut thy chamber door, and kneel down at thy bed-side: or some other convenient place: and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul; offer up unto God from the Altar of a contrite heart, thy prayer as a Morning sacrifice, through the Mediation of Christ, in these, or the like words.

*A Prayer for the Morning.*

O Most mighty and glorious God, full of incomprehensible Power and Majestie, whose glory the very *Heaven of Heavens* is not able to contain: look down from Heaven, upon me thine unworthy servant, who heer prostrate my self at the *footstool of thy throne of Grace*. But look upon me, O Father, through *the merits and mediation of Iesus Christ, thy beloved Son, in whom only thou art well pleased*. For of my self I am not worthy to stand in thy presence, or to speak with mine unclean lips to so holy a God as thou art. For thou knowest that in *sin I was conceived and born*, and that I have lived

1 King  
8, 27.

Psalms.

133.

17.

Heb. 4

16.

Dan. 9

18.

Matt.

3, 17.

Isa. 3,

5.

Psalms.

51, 5.

Gen. 6  
5.  
Matth  
15, 19.  
& 12,  
34.  
Pf. 140  
1. 9.  
Dan. 9  
10.  
Dan. 9  
11.  
Levit.  
26. 14.  
&c.

lived ever since in iniquitie : so that  
have broken all the Holy Command-  
ments by sinfull *motions*, unclean  
*thoughts*, evill words, and wicked *works* :  
omitting many of those duties of  
Piety which thou requirest for thy  
service, and committing many of  
those vices, which thou ( under the  
penalty of thy displeasure ) hast for-  
bidden.

(Here thou mayest confesse unto  
God thy secret sins, which do most  
burthen thy conscience: with the cir-  
cumstances of the time, place, person,  
and manner, how it was committed,  
saying, *But more especially, O Lord, I do  
here with grief of heart confesse unto  
thee, &c.* )

And for these my sins, O Lord, I  
stand here guiltie of thy curse, with  
all the miseries of this life, and ever-  
lasting torments in *Hell-fire*, when this  
wretched life is ended, if thou shouldst  
deal with me according to my de-  
serts. Yea, Lord, I confesse, that it  
is *thy mercy which endureth for ever,*  
and *thy compassion which never failes* :  
that is the cause that I have not been  
long ago consumed. *But with thee, O  
Lord, there is mercy, and plenteous re-  
demption.* In the multitude therefore  
of thy mercie, and confidence in  
Christs merits, I intreat thy divine Ma-  
jesty, that thou wouldest not enter in-  
to *Iudgement with thy Servant, neither*  
be,

Dent.

27, 26.

Dan. 9

11.

Gal. 3.

10.

Esd. 9,

13.

Lam. 3

22.

Psalm.

130. 4.

Psalm.

5. 7.

Psalm.

13. 7.

Psalm.

143. 2.

be extreme, to marke what I have hitherto done amisse: for if thou doest, then no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou mercifull unto me, and wash away all the uncleannesse of my sin, with the merits of that precious Blood, which Iesus Christ hath shed for me. And seeing that he hath borne the burden of that curse, which was due to my transgressions: O Lord, deliver me from my sins, and from all those Iudgements, which hang over my head, as due unto me for them: And separate them as far from thy presence, as the East is from the West: bury them in the buriall of Christ; that they may never have power to rise up against me, to shame me in this life, or to condemn me in the World which is to come. And I beseech thee, O Lord, not onely to wash away my finnes, with the blood of thine Immaculate Lamb; but also to purge my heart by thy holy Spirit, from the dross of my naturall corruption: that I may feel thy Spirit, more and more killing my sin, in the power and practice thereof: so that I may with more freedome of mind and liberty of will, serve thee the everliving God in righteousnessse and holenesse this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere, to be thy

Exh.

36, 35,

1 Ioh.

1, 9.

Gal. 3.

13.

Psalm

103.

12.

Col. 2.

12, 13.

Eph.

2, 5, 6

Ioh. 1.

29.

2 Tim. 5.

7, 10.

Gal. 4.

24, 25.

Luk 9.

74, 75.

Matt.  
24, 15.

Isa. 90  
12.

Rom.  
24, 17.

thy faithfull & unfained servant unto my lives end : that when this *mortall* life is ended , I may be made a partaker of immortality , and everlasting happineſſe in thy heavenly Kingdome. In the mean time , O Lord, whileſt it is thy bleſſed will and pleaſure , that I may continue to ſpend and end that ſmall number and remnant of daies, which thou haſt appointed for me to live in this valley of miſery : *Teach me ſo to number my dayes , that I may apply my heart unto wiſdome:* and as thou doeſt adde daies unto my life ; ſo , good Lord, I beſeech thee adde repentance and amendement to my daies : that as I grow in yeers , ſo I may increaſe in Grace and favour with thee , and all thy people. And to this end, give unto me a ſupply of all thoſe graces, which thou knoweſt to be wanting in me, and neceſſary for me, with an encrease of all thoſe good gifts , wherewith thou haſt already endowed me : that ſo I may be the better enabled to lead ſuch a godly life, and honeſt converſation: as that thy name may thereby be glorified , others may take good example by me , and my ſoul may more cheerfully feed on the peace of a good conſcience , and be more replenished with the joy of the *Holy Ghoſt*. And heer , O Lord, according to my bounden duty , I give thee moſt humble and heartie thanks, for

for all those blessings, which of thy goodnesse thou hast bestowed upon me: And namely, for that thou hast of thy free love, according to thine eternall purpose elected me, before the foundation of the World was laid, unto salvation in Iesus Christ: for that thou hast created me after thine own Image: and hast begun to restore that in me, which was lost in our first Parents: for that thou hast effectually called me by the working of thy Spirit, in the preaching of thy Gospel, and the receiving of thy Sacraments, to the knowledge of thy saving grace, and obedience of thy blessed wil: for that thou hast bought & redeemed me with the blood of thine only begotten Son, from the torments of Hell, and thrall of Satan: for that thou hast, by Faith in Christ freely justified me, who am by nature the child of wrath: for that thou hast in good measure sanctified me by thy holy Spirit, and givest me so large a time to repent, together with the means of Repentance. I thank thee likewise, good Lord, for my life, health, wealth, food, rayment, peace, prosperity and plenty: and for that thou hast preserved me this night, from all perils and dangers of Body and Soul, and hast brought me safe to the beginning of this day. And as thou hast now wakened my bodie from sleep: so I beseech thee, waken my

M

soul

Ephes.

2, 4.

Mat.

25, 44.

Gen. 9

6.

Ephes.

4, 24.

Col. 3,

10.

Rom.

8, 28.

Mat.

22, 3.

Rom.

1, 16.

Rom.

16, 25.

24.

1 Pet. 3

18, 19

Rev.

5,

Rom.

3, 28.

Gal. 2,

14.

Ephes.

1, 3.

1 Cor.

6, 11.

1 Pet.

1, 2.

2 Pet.

3, 9.

Ephes.

5, 13.

*soul from sin and carnall security : and as thou hast caused the light of the day to shine in my bodily eyes : so, good Lord, caute the light of thy Word and holy Spirit, to illuminate my heart : and give me grace, as one of thy children of light, to walk in all holy obedience before thy face this day : and that I may endeavour to keep faith & a cleer conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And so, good Lord, blesse all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience in that day, when I shall make my finall accounts unto thee for them. O my God, keep thy servant, that I do no evill unto any man this day : and let it be thy blessed will, not to suffer the Devill, nor his wicked angels, nor any of his evill members, or any malicious enemies, to have any power to do me any hurt or violence. But let the eye of thy holy providence watch over me, for good, and not for evill : and command thy holy Angels to pitch their tents round about me, for my defence and fastie, in my going out and comming in, as thou hast promised they should doe about them that fear thy name. For into thy hands, O Father, I do here commend my soul, and body*

Luke

16. 17.

Phil. 3

13.

Acts

14. 16.

2 Cor.

5. 13.

Zech.

3. 2.

Psalm.

34. 7.

Psalm.

91. 11.

Psalm.

37. 5.

Luke

23. 47.



body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through frailty, forget thee; yet Lord, I beseech thee, do thou *in mercy remember me.* And I pray not unto thee, O Father, for my self alone, but I beseech thee also be mercifull unto thy whole Church and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyrannie of the Devil, the World, and Antichrist. Give thy Gospell a free and a joyfull passage thorow the World, for the conversion of those, who belong to thine election and Kingdome.

Blesse the Churches and Kingdoms (wherin we live) with the continuance of Peace, Justice, and true Religion. Defend the Kings and Queens Majesties from al their enemies, and grant them a long life, in health, and all happinesse to raigñ over us. Blesse the Prince Charles, the Prince Palatine of Rhene, and the gracious Lady Elizabeth, their mother; Encrease in them al Herocial gifts, and Spiritual graces, which may make them fit for those places, for which thou hast ordained them. Direct al the Nobilitie: Pastors, Mi-

Neha.  
13, 1

Psal.  
51, 18.  
19.  
152, 53  
8.

Psal.  
74, 15.  
1 Tsm.  
2, 2.  
Heb. 6  
10.

1 Tim.  
2, 2.

*nisters*, and *Magistrates* of this Church and Commonwealth, to govern the Common in true Religion, Justice, Obedience, & tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy name. And comfort as many among them as are sick and comfortlesse in body, or in minde: especially, be favourable to all such as suffer any trouble or persecution for the testimonie of thy truth, and holy *Gospell*: And give them a gracious deliverance out of all their troubles, which way it shall seem best to thy *wisdom*: for the glory of thy Name, the further enlarging of the Truth, and the more ample increase of their own comfort and consolation. Hasten thy comming, O blessed Saviour, and end these sinfull daies. And give me grace, that like a *wise Virgin*, I may be prepared with Oyle in my Lamp, to meet thee the sweet *Bride-groom* of my Soul, at thy comming: whether it be by the day of death. or of Iudgment: And then, Lord Iesus, come when thou wilt: *even Lord Iesus come quickly*. These, and all other Graces, which thou knowest needfull and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father; giving thee thy glorie, in that form of Praier which Christ himself hath taught me to say unto thee.

Jam. 5

15,

Heb. 1

13.

1 Cor.

10. 13

2 Tim.

2, 9.

2 Cor.

1, 6,

Eccl.

Mat.

23, 13.

Eccl.

Rev.

22, 30.

Omr

*Our Father which art in Heaven, Hal-  
lowed be thy Name, &c.*

*Meditations to stir us up to Morning  
Prayer.*

**I**F, when thou art about to pray, Sa-  
tan shall suggest that thy prayers  
are too long, and that therefore it  
were better either to omit prayers, or  
else to cut them shorter: meditate,  
that Prayer is thy *spirituall sacrifice*,  
*wherewith God is well pleased*: And there-  
fore it is so displeasing to the Devill,  
and so irksome to thy flesh. Bend ther-  
fore thy Affections (wil they, nil they,)  
to so holy an exercise: assuring thy  
self, that it doth by so much the  
more please God, by how much the  
more it is unpleasing to thy flesh.

2. Forget not how *y* holy Ghost puts  
it down as a speciall note of repro-  
bates: *They call not upon the Lord: They  
call not upon GOD.* And when Eliphaz  
supposed that Iob had cast of the fear  
of God, & that God had cast Iob out of  
his favour; he charged him that he re-  
strained prayer before God: making that  
a sure note of the one, and sufficient  
cause of the other. On the other side,  
that God hath promised, that *Whosoever  
shall call on his name, shall be saved.*  
It is certain that he who maketh no  
conscience of the dutie of prayer,  
hath no grace of the holy Spirit in  
him. For the Spirit of grace and of

Heb.  
13, 15,  
16.

Psalm.  
14, 4.  
Pl. 53,  
4.

Iob  
15, 19.

Rom.  
10, 13.

Zach.  
13, 10.

prayer, are one: and therefore grace and prayer go together. But he that can from a penitent heart ( morning and evening ) pray unto God : it is sure that he hath his measure of grace in this world: & he shal have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfulnesse of speaking, are two symptoms of a sick bodie: so irksomenesse of praying, when thou talkest with God, and carelesnesse in hearing, when God by his Word speaks unto thee: are two sure signes of a sick soul.

4. Call to minde the zealous devotion of the Christians in the Primitive Church: who spent many whole nights and vigils in watching and praying for the forgiveness of their sins, and that they might be found readie at the comming of Christ. And how that David was not content to pray at Morning, at Evening, and at Noon: but he would also rise up at Mid-night, to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one hour in praying, what chiding doest thou deserve, who thinkest it too long to continue in Prayer but one quarter of an hour? If thou hast spent divers houres in seeing a vain Mask, or a Play; yea, whole dayes and nights in carding and dicins, to please thy flesh; be ashamed

Psalms.

55, 16,

17.

Psalms.

115.

87.

Math.

26, 40.

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ashamed to think a Prayer of a quarter of an hour long, to be too long an exercise for the Service of God.

5. Consider, that if the Papists in their blind superstition, do in an unknown, and therefore a *unediſſing* tongue, (fit onely for the children of *b mystical Babilon*) mutter over upon their *c Beads*, every morning and evening, so many scores of Ave-Maries, Pater-nosters, and Idolatrous Prayers: how shall they, in their superstitious devotion, rise up in Judgment against thee, professing thyself to be a true Worshipper of Christ? If that thou thinkest these Prayers to be too long a task, being shorter for quantitie then theirs, but far more profitable for qualitie, tending onely to Gods glory, and thy good; and so compiled of Scripture phrase, as that thou maist speak to God as well in his own holy Words, as in thine own native language. Be ashamed that Papists in their superstitious worshipping of creatures, should shew themselves more devout, than thou in the sincere worshipping of the true and *d onely* God: And indeed, a priyer in private devotion, should be one *e continued* speech, rather than many broken fragments.

6. Lastly, when such thoughts come into thy Head, either to keep thee from

21 Cor.  
14, 15.  
and 16  
26, 27.  
b Gen.  
11, 7, 9  
Rev.  
17, 5.  
e A Sa-  
perni-  
tion.  
Quisi-  
lo in-  
feris  
nume-  
rang  
suo  
mur-  
mura  
baccis.  
Mant.  
Al-  
phonf.  
lib. 4.  
d Iohn  
17, 3.  
e Vox  
conti-  
nua,  
non  
conci-  
sa, ut  
ba-ca-  
logia  
vitar,  
Perkin  
Denn.  
ration.  
concl.  
cap. 10

Matth.

13, 4,

19.

Gen.

15, 11.

Matth.

26, 41.

1 Cor.

8, 12.

from Prayer, or to distract the in praying: remember that those are the *Fenls* which the *evill One* sends to devour the good *Seed*, and the carcases of thy spirituall Sacrifices: but endeavour, with *Abraham* to drive them away, Yet notwithstanding, if thou perceivest at some times, that thy spirits are dull, and thy mind not apt for Prayer, and holy devotion: strive not too much for that time; but humbling thy self at the sence of thy infirmitie and dulnesse, knowing that God accepteth the willing mind (though it be oppressed with the *heaviness of the flesh*) endeavour the next time to recompence this dulnesse, by redoubling thy zeal, and for the time present, commend thy soul to God, in this or the like short Prayer.

*Another short Morning Prayer.*

O Most gracious God, and mercifull Father, I thine unworthy Servant, do here acknowledge, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandements, in thought, word, and deed; following the desires of mine own will, and lusts of my flesh, not caring to be governed by thy Holy Word & Spirit; and therefore I have justly deserved all shame and miserie in this life, and everlasting condemnation in Hell-fire, if thou shouldest but  
deal

deal with me, according to thy Iustice,  
and my desert. Wherefore, O Heavenly  
Father, I beseech thee, ( for thy Son  
Iesus Christ his sake, and for the me-  
rits, of that bitter death and bloody  
passion, which I beleeeve that he hath  
suffered for me ) that thou wouldest  
pardon and forgive unto me all my  
sins, and deliver me from the shame  
and vengeance, which is due unto me  
for them. And send thy Holy Spirit  
into my heart, which may assure me,  
that thou art my Father, and that I am  
thy child, and that thou lovest me with  
an unchangeable love; and let the same  
thy good Spirit lead me in thy truth,  
and crucifie in me more and more, all  
worldly and carnall lusts, that my sin  
may more and more dye in me: and  
that I may serve thee in unfained righ-  
teousnesse and holinesse this day, and  
all the dayes of my life: that when this  
mortall life is ended, I may ( through  
thy mercy in Christ ) be made a parta-  
ker of everlasting glory in thy hea-  
venly Kingdome. And heere, O Lord,  
from the bottom of my heart, I thank  
thee for all thy blessings, which thou  
hast bestowed upon my soul and body:  
for electing me in thy love, redee-  
ming me by thy Son, sanctifying me  
by thy Spirit, and preserving me from  
my youth up, untill this present day  
and hour, by thy most gracious provi-  
dence.

I thank thee most especially, for that thou hast defended me this Night, from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evill, that may hurt me, and from falling to any grosse sin that should offend thee: Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own Conscience. And to this end, I commend my self, and all my waies and actions, together with all that do belong unto me, unto thy gracious direction and protection: praying thee to keep both them and me from all evill, and to give a blessing to al our honest labours and endeavours. Defend thy whole Church from the tyrannie of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons: grant him a long & prosperous Raigh over us. Blessè our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: endew them with thy grace, and defend them from all evill. Blessè all our Ministers and Magistrates with those graces and gifts, which thou knowest necessary for their places. Be favourable to all that fear thee, and  
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Lord ke  
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my last  
die. I  
thine  
sing  
my o  
name  
hand  
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tremble at thy judgements : comfort  
 al those that are sick and comfortlesse.  
 Lord keep me in a continuall readi-  
 nesse, by Faith, and Repentance, for  
 my last end : that whether I live or  
 die, I may be found thine own, to  
 thine eternall glory, and mine everla-  
 sting salvation, through Iesus Christ  
 my onely Saviour. In whose blessed  
 name I beg these mercies at thy  
 hands, and give unto thee thy praise,  
 and glory, in that Prayer, which he  
 hath sanctified with his own lips,  
 saying, *Our Father which art in Hea-  
 ven, &c.*

*Further meditation, to stir us up to  
 Prayer in the Morning.*

**T**Hink not any businesse, or hast  
 (though never so great) a suffici-  
 ent excuse to omit Prayer in the Mor-  
 ning, but meditate,

1. That the greater thy businesse  
 is, by so much the more need thou  
 hast to pray for Gods good speed and  
 blessing thereon : seeing it is certain,  
 that nothing can prosper without his  
 blessing.

2. That many a man, when he  
 thought himself surest, hath been  
 soonest crossed, so mayest thou.

3. That many a man hath gone  
 out of his door, and never came in  
 again. Many a man who rose well  
 and lively in the morning, hath been  
 seen

*Quem  
 dies vi-  
 dit ve-  
 nient  
 super-  
 dum,  
 Hunc  
 dies,  
 vidit  
 fugi-  
 ens ju-  
 cen-  
 tem,  
 Senec.*

Nescis  
quid  
vesper  
feras  
vehar,  
Varro.

seen a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill ayres: how much more carefull shouldest thou be to pray, to preserve thy soul from evill temptations?

4. That the time, spent in prayer, never hindreth, but furthereth and prospereth a mans journey and businesse.

5. That in going abroad into the World, thou goest into a Forrest, full of unknown dangers: where thou shalt meet many bryers to tear thy good name: many snares to trap thy life, and many Hunters to devoure thy soul. It is a field of pleasant grasse, but full of poysonous Serpents. Adventure not therefore to go naked among these bryers, till thou hast praied Christ to cloath thee with his righteousness: nor to passe thorow these snares and ambushments, till thou hast prayed for Gods providence to be thy guide; nor to walk, bare-foot thorow this snakie field; till, having *thy feet shod with the preparation of the Gospell of Peace*, thou hast praied to have still the brazen Serpent in the eyes of thy faith: that so if thou comest not home holier, thou maist be sure not to return worser, then when thou wentest out of door.

Therefore, though thy haire be never

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great; y  
thy door  
this or th

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his  
me all  
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O

ver so much, or thy businesse never so great; yet go not about it, nor out of thy doors, till thou hast at least used this or the like short Prayer.

*A brief Prayer for the Morning.*

O Mercifull Father, for Iesus Christ his sake, I beseech thee, forgive me all my known & secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty: And deliver me from all those Iudgements which are due unto me for them; and sanctifie my heart with thy Holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise, defend me this day from all perils and dangers of bodie and soul. And to this end, I commend my self, and all my actions, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out, and coming in; and grant that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy Name, the good of others, and the comfort of mine own  
con-

conscience, when I shall come and appear before thee to give up my Accounts. Grant this, O heavenly Father, for Iesus Christ thy Sons sake: in whose blessed Name I give thee thy glory, and beg at thy hands all other graces, which thou seest to be needfull for me this day, and ever, in that prayer which Christ himself hath taught me, saying:

*Our Father which art in heaven, &c.*

*Meditations, directing a Christian, how he may walk, all the day with God like Enoch.*

**H**AVING thus begun, keep all the day after, as diligent a watch as thou canst, over all thy thoughts, words, and actions, which thou mayest easily do, by craving the assistance of Gods holy Spirit, and observing these few rules.

*First for thy thoughts.*

**I** BE carefull to suppress every sin in the *a* first motion. Dash *b* Babylon children (whilest they are young) against the stones. Tread (beimes) the *c* Kockatrice eggs, lest it break out into a Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the custome of sinning *d* take away the conscience of sin, and then thou wax so impudently wicked, that

Rom.  
8, 24.  
Phil. 2  
3.  
Prov.  
27. 2.  
2 Eph.  
4, 23.  
Matth  
5, 18.  
19.  
b Psal.  
137. 9  
c Isal.  
59. 3.  
1 Sam.  
14. 4.  
d Qui-  
con-  
scien-  
tie cu-  
ram  
abici-  
unt,  
nec  
homi-  
nes re-  
veren-  
tiam,  
nec  
Deum.

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reverent

2. S  
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that thou wilt neither fear God, nor reverence Man.

2. Suffer not thy mind to feed it self upon any imagination, which is either *impossible* for thee to do, or *unprofitable*, if it be done: but rather think of the worlds *vanity*, to condemn it; of death, to expect it; of judgement, to avoid it; of hel, to escape it; and of Heaven, to desire it.

Prov.  
6, 14.  
Zach.  
5, 17.

3. Desire not to fulfill thy mind in all things: but learn to deny thy self those desires (though never to pleasing to thy nature) which being attained, will draw either scandall on thy religion, or hatred on thy person. Consider in every thing the end, before thou attempt the action.

4. Labour daily more and more to see thine own misery, through unbelief, self-love, and willfull breaches of Gods Law: and the necessity of Gods mercy, through the merits of Christs passion, to be such: that if thou wert demanded, What is the vilest Creature upon earth? thy conscience may answer, Mine own self, by reason of my great sins: And that, if on the other side thou wert asked, What thou esteemeest to be the most precious thing in the world? thy heart might answer, One drop of Christ blood, to wash away my sins. And as thou tenderest the salvation of thy soul, live not in any willfull filthinesse. For true faith,

and

and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy generall calling, as in the frequent use of the Word, and Sacraments: but also in thy particuler, in making conscience to eschew every known sin, and to obey God in every one of his Commandements: like Iosias, who turned to God with all his heart, according to all the Law of Moses: And Zachary and Elizabeth, who walked in all the Commandements of God without reproof. But if at any time, through frailtie, thou slippest into any sin, lye not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy proof of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert; yet manage it wisely, lest it prove more dangerous then contempt. For, States desire but to keep down whom they contemn for their unworthinesse; but to cut off, whom they envy for their greatnesse. He therefore is truly prudent, who (considering the promises) neither affecteth nor neglecteth popularitie. But in any wise, take heed of harbouring a discontented mind, for it may work thee

1 Kin.  
18, 35.  
Lube 1  
26,

2 Sacra  
tes in  
form  
egre-  
sus,  
Quam  
multis  
ego  
(in-  
quis)  
non  
ageo!  
Non  
est er-  
go  
pauper  
qui ca-  
ret, sed  
qui e-  
get.

thee  
of. In  
trud  
dock  
give  
wan  
desp  
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nir  
feli  
the  
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An  
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thee more wo than thou art aware of. It is a speciall mercy, in the multitude of so many blessings, as thou doest enjoy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: & he sends thee some crosses, lest by too much prosperitie (playing the fool) thou shouldest presume. Many who have mounted to great dignities; would have contented themselves with a meaner, had they known their **b** great dangers: And therefore Competencie rather than Eminencie. And in al thy wil, have ever an eye to Gods wil, lest thy self-action turns to thine own destruction. Happy the man, who in his short life is least known of the world, so that he doth truly know God, and himself! Whatsoever crosse therefore thou hast to discontent thee, remember, that it is lesse than thy sins have deserved. Count therefore Christ thy chiefest joy, and sin thy greatest grief: estimate no want, to the want of Grace; nor any losse, to the losse of Gods favour: and then the discontentment for outward means, shal the lesse perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition: *We brought nothing into this World, and it is certain, that we can carry nothing out.* And having food and

N

rayment,

congruent, omnium sit tam paucis eons, Vives.

a Din  
dium  
plus  
toto,  
Hesiod  
b Feri-  
unt  
sum-  
mos  
fulmi-  
namon  
tes  
Ho ar.  
Tan-  
gent  
mag-  
nos  
tristia  
fata  
deos.  
Ovid.  
Lache-  
bias.  
Qui  
n ocos  
nimis  
omni-  
bus,  
igno-  
rus  
mori-  
tur sibi  
Sen.  
c) Tim  
6. 7. 8.  
9.  
Infa-  
nia  
dam-  
nandi  
sunt,  
qui  
tam  
multa  
tam  
anxie

a Prov.

30, 8, 9

Vivitur

exiguo

melius

Cland.

3: Ti.

6, 8, 9.

Genes.

18, 10.

Col. 3,

1, 2.

Phil. 3

20,

b Ioh.

7, 9.

Pf. 139

21, &amp;c

c Nobil-

le vin-

cendi

gens

est pa-

cientia

vincit

Qui-

patitur

si vis

vince-

re, di-

scepati

Opti-

ma in

juris

ultio,

est ob-

livio,

efficat:

enim

ut an-

im-

corer,

nec

magis

ledir,

quam si facta non esset.

raiment, let us be therewith content: but they y will be rich, fall into temptation, & a snare, and into many foolish & hurtful lusts, which drown men in destruction, and perdition. Pray therefore with wise Agur. <sup>a</sup> O Lord, give me neither poverty nor riches, feed me with food convenient for me; lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

7. Bestow no more thought upon Wordly things, than thou needst must; for the discharge of thy place and the maintenance of thine estate: but still let thy care be greater for <sup>a</sup> Heavenly than earthly things: and be more grieved for <sup>a b</sup> dishonour done to God, than for an injury offered to thy self: But if any private injurie be offered unto thee, bear it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his crosse, he <sup>c</sup> overcame in the end. But thy good name in the mean while is wounded: bear that also with patience: For he that at the last day wil give thy body a resurrection, will as sure in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexeest at thy wrongs, the hurt which thou doest thy self, is more than that which thine enemy can do unto thee. Neither canst thou more rejoyce him,



him, than to hear, that it thorowly vexeth thee. But if thou canst shew Patience on earth, God will shew himself just from Heaven. Pray for him; for if thou be a good man thy self, thou canst not but rejoyce, if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, & increaseth in his mischief, give thou thy self unto Prayer, committing thy self, and commending thy cause unto the Righteous Iudge of Heaven and Earth; saying with Ieremie; *Lord of Hosts, that judgest righteously, and triest the reins and the heart: vengeance is thine, and unto thee have I opened my cause.* In the mean while, waite (with David) on the Lord: *Be of good courage, and he shall comfort thine heart.*

Ier. 11  
20,

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts, affect not the vain praises of men. The blessed Virgin was troubled when she was truly praised of an Angell. They shall be praised of Angels in Heaven, who have eschewed the praise of men on earth. Neither needest thou praise thy self: deal but uprightly, others will do that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee.

Ne ver  
bis  
quid  
scis o-  
sten-  
tes, sed  
rebus  
re o-  
stende  
scire.

Psalm  
69, 18

9. Esteem no sin little, for the Curse

a Ezech.

9, 4.

Pla. 69

9, 10.

Marke

3, 5.

b Hen

fugi-

unt

fræno

non

remo-

rante

dies.

Pla. 90

9, 19,

15.

Non

quam-

diu, sed

quam

bene.

c Fuit,

non

vixit,

Sen.

Non

refert

quanta

sit vite

diutur-

nitas,

sed qua

lis sit

admi-

nistræ-

tio.

ves.

Tota

vita

dies n-

nas, ut

a multi-

mum sit homines non exarati

fisdem

teries redeun-

tibus.

d Non potest

presentem diem recte vivere is, qui

se non eam,

quasi victimam,

victurum esse cogitat.

e Match. 12, 13.

of God is due to the least, and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the misery of thine own estate: and as occasion is ministered, a mourn for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, think often of the shortness of thy life, and certainty of death: and wish rather a good life, than a long. For as one day of mans life is to be preferred before the longest age of a Stag, or Raven: so one day spent religiously, is to be higher valued, then a mans whole life, that is consumed in prophaneness.

Cast over therefore once every day the number of thy dayes, by subtracting those that are past (as being vanished like yester-nights dream) contracting them that are to come, (sith the one half must be slept out, the rest made uncomfortable by the troubles of the world, thine own sickness, and the death of friends) counting a only the present day thine, which spend, as if thou wert to spend no more.

Secondly, for thy words.

Remember, that thou must answer for every idle word: that in

a multi-

mum sit homines non exarati fisdem teries redeuntibus. d Non potest presentem diem recte vivere is, qui se non eam, quasi victimam, victurum esse cogitat.

e Match. 12, 13.

a multi-  
ver-th  
all red  
dome  
penta  
answ  
mind  
thou  
as it  
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visi  
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P

UM

multiloquie the wisest man shall over-thoot himself. Avoid therefore all tedious and idle talk, whereof seldom ariseth comfort, many times repentance: especially beware of rash answers, when thy tongue out-runs the mind. The word was thine whilst thou keptst it in: it is anothers as soon as it is out. O the shame, when a mans own tongue shall be produced a witness, to the confusio of his own face!

Let then thy words be few, but advised, fore-think whether that which thou art to speak, be fit to be spoken: affirm no more, than what thou knowest to be true; and be rather silent, than speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together in honesty & truth: hate disssembling and lying in another, detest it in thy self, or God will detest thee for it: For he hateth a lyer, and his father the Devill alike. And if onced thou be discovered to make no conscience of lying, no man will beleieve thee when thou speakest a truth; but if thou lovest truth, more credit will be given to thy word, than to a lyers oath. Great is thy possessio which Satan hath in those, who are so accustomed to lying, that they will lye, though they get

N 3

Consulries est tacere quam inepte loqui. c. 2 Per. 31.  
Psal. 3. 9. d Si mendacem te notant, nemo tibi credet,  
etiam si affirmer, verissima, Arist.

2 Prov.  
17, and  
10, 19.  
4 Dixit  
se sepe  
pau-  
sit,  
ra-  
cuisse  
vero  
nun-  
quam.  
6 Ne-  
scit  
vox  
missa  
rever-  
ti.

Quam  
pericu-  
losam  
illud.  
Lingua  
quo  
vadit?  
Nescit  
puni-  
tende  
loqui,  
qui  
profe-  
renda  
prius  
suo  
radia-  
dit ex  
animo.  
Cass. 1.  
10. Ep  
4.  
b lam.  
1, 19.

Odi  
tan-  
quam  
ama-  
turus  
a Prov.  
6, 30.  
Acts  
3, 17.  
1 Tim.  
1, 13.  
a Psal.  
59, 5.  
Psalm.  
10, 1. 7  
b Ephe.  
4, 29.  
Psa. 12  
Prov.  
13, 47.  
c Pii  
est,  
alios  
redde-  
re pios  
Pf. 139  
21.  
Psalm.  
69, 9.  
Si ve-  
rum  
audias,  
silen-  
tio pro  
cuius  
revere-  
re, il-  
lique  
tan-  
quam  
divine  
rei as-  
urgito  
d Mark

get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, whē thou seest the cause removed: & ever distinguish twixt him that offendeth of a *infirmity*, or against his will, and him who offendeth *a maliciously*, and of set purpose: let the one have pitty, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldest thy meat from poyson: and let thy talk be *b gracious*, that he that hears thee, may grow better by thee: and be ever more earnest when thou *c speakest* of *Religion*, than when thou talkest of wordly matters.

If thou perceivest that thou hast erred, persevere not in thine error: rejoyce to find the truth, and magnifie it. Study therefore three things especially: to understand well, to say well, and to do well.

And when thou meetest with Gods children, be sure, to make some holy advantage by them: learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still *d minister* unto thee. For as the *gifts of men*, by much using, do perish & decrease: so the gifts of God, my much using, do the more grow and encrease; like the *e widows* pitcher of

of oyl, which the more it powred to fill other vessels, the more it was still replenished in it self.

4. Beware that you beleieve not all that is told you, and that you tell not all that you *hear*: for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice in hatred make thee <sup>b</sup> to *reveal*, that which love in friendship bound thee a long time to conceal. But for fear of such after-claps, observe two things.

First, though thou hast many acquaintance; yet make not any thy familiar friend, but he that *truly* <sup>c</sup> *fears* God; Such a one thou never needest to fear: For though you should in some particulars fall out, yet Christian love, the maine ground of your friendship, will never fall away, & the fear of God will never suffer him to do thee any villany

Secondly, do <sup>d</sup> nothing in the sight of a civill friend, for which thou canst not be safe, unlesse it be concealed: nor any thing, for which (if just cause be offered) thou needest fear him, if he proves thine unjust enemy. If thou hast done any thing amisse, ask God forgivenesse, and perswade thy

<sup>a</sup> Eccl.

3.7.

Luke 2

19.

<sup>b</sup> Arca-

num

tibi

credi-

mm

fideli-

us en-

stodi,

quam

depo-

sitam

pecu-

niam.

<sup>c</sup> Vera

amici-

cia tan-

tum-

modo

est

inter

bonos

Mali

nec in

ter se

amici-

sunt,

nec est

bonis.

<sup>d</sup> Civi-

tem a-

micum

sic ha-

beas, ut

putes

posse

inimi-

cum

fieri.

<sup>e</sup> Quod taceri vis, prius ipse taceas. Bellum non est hominum, sed (quod verbum sonat) belluarum, & cum vitis, non hominibus gerendum. N 4 self

a Ephe.  
5, 4.  
Psal.  
15, 3.  
b Irri-  
dere  
pion,  
nefas,  
impiū,  
imma-  
ne: ho-  
minē,  
inhu-  
manū,  
Nemo  
videtur  
sibi  
tam  
vilis, ut  
frideri  
merea-  
tur.  
c Phil.  
4, 4.  
d Pro.  
24, 17  
e Valen-  
tianus  
Imp.  
Cum  
suppli-  
cio  
mortis  
i quis  
affici-  
endus  
esset,  
ajebat  
se mal-  
le ad  
vitam  
revo-  
care:  
Cunde-  
lis a -

self, rather than thy friend, to keep  
thine own counsell. For be assured,  
that what friendship soever is groun-  
ded upon any other cause than true  
Religion; if ever that cause fail, the  
friendship falleth off: And the rather,  
because that as God breeds among  
men, Truth, Peace, and Amity, that we  
should live to do one another good:  
so the Devill daily soweth falshood, a  
*discord*, and enmity, to cause (if he can)  
the dearest friends to devour one an-  
other.

5. b Make not a jest of another mans  
infirmity, remember thine own. Ab-  
hor the frothy wit of a filthy nature,  
whose brains having once conceived  
an old (coff, his mind travels (as a wo-  
man with child) till he be delivered of  
it. Yea he had rather lose his best  
friend than his worst jest. But if thou  
be pispoted to be merry, have a special  
care to three things:

First, that thy mirth be not against  
Religion.

Secondly, that it be not against  
c Charity.

Thirdly, that it be not against Cha-  
stity: and then be as merry as thou  
canst, onely in the Lord.

6. d Rejoice not at the fall of thine  
Enemy, for thou knowest not what  
shal be the manner of thine own end,  
But be more e glad to see the worst

man's

animi est alienis malis gaudere, & non misereri Com-  
mune naturam.

mans amendment, than his punishment. Hate no man, for fear lest Christ loves him, who will not take it well, that thou shouldest hate whom he loveth. Christ loved thee, when thou wast his Enemy: by the merits therefore of his blood, he requireth thee, for his sake to love thine Enemy. Deny him, being a Christian, if thou darest. He asketh but forgiveness for forgiveness: The forgiveness of an hundred pence, for the forgiveness of ten thousand Talents: The three-score hundred thousand crowns, for ten crowns. Petty forgiveness of Man, for the infinite forgiveness of Almighty God. Though thou thinkest thine enemy unworthy to be forgiven: yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbour doth require it: speak the truth, and fear not the face of Man. The frown of the Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable in his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust;

N 5

come

Rom.  
5, 8, 10  
Ephes.  
2, 4.  
Matt.  
28, 24

Psam.  
2, 11.  
Nec  
mendaci-  
utili-  
tas est  
discre-  
na, nec  
verita-  
tis dam-  
num  
diu  
nocet.

Repre  
hen  
sio  
semper  
vel me  
liores  
vel can  
tiores  
nos  
reddit.  
Si re-  
pohen  
di fers  
ægre,  
repre-  
hen-  
denda  
ne fe-  
ceris.  
Levit.  
19, 22.  
a Dent.  
28, 58.  
Rom.  
9, 5.  
Ecclef.  
5, 15.  
Psalm.  
19, 22.  
Qui  
facile  
in se-  
riis  
iurat,  
in jo-  
cis ju-  
rabit  
qui in  
jocis,  
& in  
men-

dacio. Vives. a Psal. 141, 3. b 1. Pet. 5, 12. b Rom. 12, 10. Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglomerant exhibita, dissolvunt prætermissa. c 1. Thes. 5, 26, 14. d 1. Thes. 3, 1. Levit. 19, 17. e Psalm. 15, 4, Ezech. 12, 15. f Dent. 15, 23, 14.

come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true, thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes a wise man better, or waryer. But if thou canst not endure to be reprehended; do thou nothing worthy of reprehension.

9. Speak not of God, but with fear <sup>a</sup> and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouths: much lesse ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false oathes, is an undoubted signe of a soule, that never truly feared <sup>d</sup> God. Pray therefore with David, when thou art to speak in any matter that may move passion: *a Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, in <sup>a</sup> praising, be discreet; in <sup>b</sup> saluting, courteous; in <sup>c</sup> admonishing, friendly; in <sup>d</sup> forgiving, mercifull; in <sup>e</sup> promising, faithfull; and bountifull in <sup>f</sup> recompensing good service: making not the rewards of vertue, gifts of favour.

Thirdly,



*Thirdly, for the Actions.*

1. **DO** no evill, though thou mightest: for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at Gods Word, of the lawfulness thereof, and prayed for his blessing upon thy endeavour; and then do it in the name of God, with cheerfulness of heart, committing the success unto him, in whose power it is, to bless with his grace whatsoever business is intended to his glory.

2. When thou art tempted to do any evill work, remember that Satan is where his business is. Let not the child of God be the instrument of so base a slave: hate the work, if thou abhorrest the author. Ask thy conscience these two questions: *Would I have another to do this unto me? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him?* And remember with Ioseph, that though no man seeth, yet God seeth all. Fly therefore (with Ioseph) from all sinnes, as well those which are secret in the sight of GOD, as those that are man-

Ps. 119

101.

1. Cor.

7, 2.

1 Sam.

30, 2.

1 Cor.

7, 5.

Immi

net

semper

occa-

sioni

sue di-

abolus,

Greg.

Matth

7, 12.

Luke

16, 2.

2. Cor.

6, 2, &amp;

5, 10.

Gen.

32, 9.

11, &amp;c

1 Sam.  
13, 12.

Luke  
17, 2,  
and  
12, 2.

Prov.  
5, 8, &  
6, 7.  
Omnis  
peccan-  
di oc-  
caſi-  
vitan-  
da eſt,  
nam  
qui a-  
ma pe-  
riculū,  
peribit  
in il-  
lo.  
Ecc1. 3  
jud. 7  
27.

manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret sins: as he did Davids, *to the open light, before all Israel, and before the Sun.* Be therefore as much afraid of secret sins, as of open shame. And so avoid all in *generall*, as that thou doeſt not allow to thy self any one *particular*, or darling sinne, which the *corruption* of thy nature could best agree withall: for the crafty Devill can hold a mans soul as fast by one, as by many sins; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desireſt to avoid a sin: so be carefull to shun the occasion.

3. In effecting good actions which are within the compasse of thy calling, distrust not Gods providence, though thou see ſeemings either wanting or weak. And if means do offer themselves, be sure that they be lawfull: and having gotten lawfull means, take heed that thou rely not more upon them, than upon God himself. Labour, in a lawfull calling, is Gods ordinary means, by which he bleſſeth his children with outward things. Pray therefore for Gods bleſſing upon his own means. In earthly busi- nesse, bear an heavenly mind: do thou thy best endeavour, and commit the whole succeſſe to the

fore-

*fore-ordaining Wisedome of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the losse of thy soul. In all therefore both actions and means, endeavour with Paul to have alway a cleer conscience towards God, and towards men.*

*Look to your selves, what conscience ye have.*

*For conscience shall damne, and conscience shall save.*

4. Love all good things for Gods sake: but God for his own sake. Whilest thou holdest God thy friend, thou needst not fear who is thine Enemy: for either God wil make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No man is overthrown by his Enemy, unlesse that first his sin hath prevailed over him, and God hath left him to himself. He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past, with serious repentance, look to the time present with Religious diligence, and take heed to the time to come with carefull providence.

5. Give every man the honour due to his place, but honour a man more for his goodnes than for his greatnes And of whomsoever thou hast received

Matth<sup>h</sup>  
16, 16.

Hic  
muros  
she-  
nens  
etho,  
nil  
con-  
scire  
sibi,  
nulla  
palle-  
scere,  
culp.

Hor.  
Act<sup>s</sup>  
24, 10.  
Psalm,  
118.  
6, 7.  
Rom.  
8, 31.  
Prov.  
16, 7.  
Gen.  
38, 4.  
&c. &c  
31, 7.  
29, 48.  
Exod.  
32, 25.  
Num.  
14, 42.  
43, &c  
Psalm.  
27, 11.  
12, 13.

a benefit, unto him (as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God, as a pledge of his eternall love, and a spur to godly life.

6. Be not proud for any externall wordly goods, nor for any internall spiritual gifts. Not for external goods, because that as they came lately, so they will shortly be gone again: their losse therefore is the lesse to be grieved at. Not for any internall gifts: for as God gave them, so will be likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine own worth, and contemn others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self-conceited? thou hast twenty vices that may better vilifie thee in thine own eyes.

Be the same in the sight of God, who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face. Content not thy self with an outward good name, whē thy Conscience shall inwardly tell thee, it is undeserved, and therefore none of thine. A Deserved good name for any thing, but for godlinesse, lasts little, and is lesse worth. In all the holy Scriptures,

Tu re-  
de vi-  
ves, si-  
cures  
esse  
quod  
audis.  
Hor.  
Ep. ad  
Quin.  
Nil  
juvat  
bonū  
nomen,  
recla-  
mante  
Con-  
scien-  
tia.

tures, I never read of an Hypocrites repentance: and no wonder; for whereas after sin, conversion is left as a means to cure all other sinners; what means remains to recover him, who hath converted conversion it self into sin? Wo therefore unto the Soul that is not, and yet still seemeth religious.

7. Mark the fearfull ends of notorious evill men, to abhor their wicked actions; mark the life of the godly, that thou mayest imitate it, and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to Hypocrisie, beware that thou use not the Exercise of Religion, as matters of course and custome, without care and conscience, to grow more holy and devout thereby. Observe therefore, how by the continuall use of Gods means thou seelest thy speciall *corruptions* weakned, and thy *sanctification* more and more increased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by fear: for to rule by a love, is easie and safe, but tyranny is ever accompanied with care and terror,

Num.  
23, 10.  
Pla. 37  
35, 36,  
37.

1 Cor.  
2, 18.  
Ila. 58  
5, 6.  
Matth  
23, 27,  
28.  
Psalm.  
51, 50.  
a Ama  
& im-  
pera,  
Blanda  
vis la-  
ter im-  
perio:  
Amf.

a Qui  
terror,  
plus il  
le ti-  
met:  
fors il  
la Ty-  
ranno  
conve-  
nit,  
Clau-  
de in-  
fir.  
princip  
b Pet.  
2, 13.  
c Lev.  
25, 55  
Phil. 5  
16.  
1 Cor.  
9, 5.  
d Si  
Peri-  
cles,  
quo-  
ties  
clamy-  
dem  
domi-  
ni in-  
dneret,  
apud  
ledi-  
cere  
con-  
fuerat:  
Atten-  
de Pe-  
ricles,

quod gesturus es imperium in liberos Atheniense:  
Plat. in Apoph. Quanto magistra, quoties autoritate  
exercitus es apud te ipsum dicere deberes: Memento  
homo quod imperium geris in liberatos Christianos.  
e Qui statuit aliquid parte in audita altera, æquum licet  
statuerit, hand æquus iust. Sen. in Med.

a terror. Oppression wil force the op-  
pressed to take any advantage, to shake  
off the yoke that they are not able to  
bear; neither will Gods Iustice suffer  
the sway, that is grounded on tyran-  
ny long to continue. Remember that  
though by b humane ordinance they  
serve thee; yet by an ore peculiar right  
they are c Gods servants. Yea, now be-  
ing Christians, not as thy servants, but  
above servants, brethren beloved in the  
Lord. Rule therefore over d Christians  
(being a Christian) in love and mer-  
cy, like Christ thy Master.

9. Remember, that of all actions,  
none makes a Magistrate more like  
God, Whose Vice-gerent he is, than in  
doing justice justly: For the due exe-  
cution whereof:

First, have ever an open ear to the  
just complaints of unjust dealings.

Secondly, so lend one ear to the ac-  
cuser, as that thou keep thy other for the  
accused: for e he y decreeth for either  
part, before both be heard, the decree  
may be just, but himself is unjust.

Thirdly, in hearing both parts, en-  
cline not to the right hand of affe-  
ction: or to the left of hatred: as to  
beleeve arguments of perswasion for a  
friend,

friend  
for a  
Fo  
is 7  
ject  
nee  
the  
vest  
Hill  
con  
&  
po  
pa  
m  
H  
n  
t  
r

friend, before arguments concluding for a foe.

Fourthly, deny no Iustice, which is *Regia mensura*, to the meanest Subject, but let the cause of the poor and needie, come in equall ballance with the rich and mighty. If thou perceivest on  $\bar{y}$  one side in a cause, the high Hills of cunning advantage, powerfull combination, & violent prosecution; & on the other side, the low Vallies of poverty, simplicity, & desolation. prepare thy way (as God doth) to judgement by <sup>a</sup> *raising Vallies, & taking down Hills*, equalling in equality: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong, twixt party & party, let thy conscience be carefull, rather *Ius dicere*, to pronounce the Law that is made. *Secundum allegata & probata*: rather than *Ius dare*, to make a Law of thine own, upon the authority of *Sic volo, sic jubeo*, fearing that fearfull malediction: *Cursed be he that remooveth his Neighbours Landmark*. In trialls of life and death, let Iudges like *Elohim*, in justice, remember mercy; and so cast the severe eye of Iustice upon the fact, as that they look with the pitifull eye of Mercy upon the Malefactor, wresting the favour of Law, to the favour of Life, where Grace promiseth amendment: but if Iustice requireth that <sup>b</sup> one, rather

O

than

Indi-  
cious  
Sir Fr.  
Bacons  
Essaies  
of Iu-  
dica-  
ture.

<sup>a</sup> Lnk.  
3, 4, 5.  
Isai 40  
3.

<sup>a</sup> Ehr.  
19, 10.

Dent.  
27, 27.

Abak.  
5, 1.

<sup>b</sup> Me-  
lius ut  
pereat  
inimicus,  
quam  
inimicus

En se-  
re sein  
dendū,  
ne pars  
sincera  
traha-  
tur.

than unity must perish, and that a rotten member must be cut off, to save the whole body from Putrifying: *fiat Iustitia*. But whilest thou art pronouncing the Sentence of Iudgement on another, remember that thine own judgement hangs over thine head. In all causes therefore judge aright, for thou shalt be sure to find a righteous Iudge, before whom thou must shortly appear to be judged thy self; at what time thou mayest leave to thy friend this for thine Epitaph:

*Nuper eram Iudex, jam Iudicis ante Tribunal.*

*Subsistens paveo, iudicor ipse modo.*

1 Tim.  
1, 2.

Many ( I know not upon what grounds ) seem to be much agrieved with the Lawes of the Land: but wiser men may answer them with the Apostle, *Nos scimus bonam esse Legem; modo Iudex ea legitime utatur; We know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Iudge, whose heart neither corruption of bribes, fear of foes, nor favour of friends, can withdraw from the conscientious practice of these Precepts. And to that rate and venerable Iudge, I say with Iehoshaphat: *Be of courage, and do Iustice, and the Lord will be with thee good.*

1 Kin.  
19, 11.

Prov.  
24, 17.

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short: but the pains of pleasure



pleasure abused, are eternall. Vse therefore lawfull recreation, so far forth, as it makes thee the fitter in body and mind to do more cheerfully, the service of God, and the duties of thy calling. Thy work is great, thy time is but short. And he who will recompence every man according to his works, standeth at the door. Think how much work is behind, how slow thou hast wrought to the time which is past; and what a reckoning thou shouldest make; if thy Master should call thee this day to thine accounts. Be therefore carefull henceforth, to make the most advantage of thy short time that remains, as a man would of an old Life; that were neer expiring: and when thou disposhest to recreate thy self, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idlenesse, spots, playes, and toyish vanities; seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for Man was not created for sports, playes, and recreation: but zealously to serve God in Religion, and conscientiously to serve his Neighbour in his vocation, and by both to ascertain himself of eternall salvation. Esteem therefore the losse of a time, one of the greatest losses: Redeem it carefully, to

O 2

spend

Phil. 4.  
8.vita  
brevis  
opusq;  
multu;  
opera-  
ri pi-  
gi &  
urget  
Pater  
famili-  
litas  
Rabb.  
Apoph-  
theg-  
Rev.  
22, 12.  
James  
5. 9.Nihil  
est ali-  
ud tem-  
pus  
quam  
vita,  
quam  
unus-  
quisque  
canit  
se ama-  
re pro-  
ficere  
quum  
rei nulli  
litis  
magis  
se pro-  
digne  
quam  
tempo-  
ri.

Ephes. 5, 6. Luke 16. 2-Mark. 13, 17.

spend it wisely : that when that time commeth that thou mayest be no longer a Steward on earth, thy Master may welcome thee, with an *Exge bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

*Meditations for the Evening.*

*At Evening, when thou preparest thy self to take thy rest, meditate on these few points.*

Psa. 90

Iob 14

3.

Vive

memor

quam

hi evi

brevi,

Hor.

**T**hat seeing thy dayes are numbred, there is one more of thy number spent : and thou art now the neerer to thy end by a day.

1. Sit down a while before thou goest to bed, and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them; but especially, call to mind, what sin thou hast committed that day against God or Man : and what good thou hast omitted : and humble thy self for Both : If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and give him the glory ; and count that a day lost, wherein thou hast not done some good.

3. If by frailtie or strong temptation thou shalt perceive that thou hast

a Heu

perdidi

diem,

Tit.

vesp.

Apoph

theg.

Nulla

sine

mea

dies.

hast committed any grievous sin or  
falt: presume not to sleep, till thou  
have upon thy knees, made a particu-  
lar reconciliation with God in Christ  
for the same: both by confessing the  
fault; and by fervent praying for the  
pardon of the same. Thus making thy  
score even with Christ every night,  
thou shalt have the lesse to account  
for, when thou art to make thy finall  
reckoning, before his Majesty in the  
Iudgement Day.

4. If thou have saine out with any  
in the day, let not the Sun go down in  
thine anger that night. If thy con-  
science tels thee that thou hast wron-  
ged him, acknowledge thine offence,  
and <sup>b</sup> entreate him to forgive thee: If  
he have wronged thee, offer him re-  
conciliation, and if he will not be reconci-  
led, yet do thou from thy heart for-  
give him, Matth. 5, 23. But in any case  
presume not to be thine own reven-  
ger: For in so doing, thou doest God  
a double injury: First, in offering to  
take his Sword of Iustice out of his  
hand, as though he were not just: ha-  
ving reserved the execution of ven-  
geance to himself. Secondly, in usur-  
ping authority over his servant, with-  
out referring the cause to his hearing  
and censure, being his and thy Master.  
Besides, thou art too partial to be a  
Revenger. For if thou be to exe-  
cute revenge on thy self, thou wilt

Ephes.

4, 26.

b Non

turpe

est ve-

niam

precari

turpe

est

Deum

aut ho-

minuē

habere

inimi-

cum.

Mihī

vind i-

ctā, di-

ctō Do-

minūs

Rom.

12, 19.

Non est

tibi ius

in ser-

vum a-

lienū,

imo in

conser-

vum

tuum.

do it too lightly ; if on thy Enemie too heavily. It belongeth therefore to God to revenge : to thee to forgive.

And in testimone that thou hast freely forgiven him , pray unto God for the forgivenesse of his fault , and the amendement of his life : and the next time that occasion is offered , ( and it lies in thy power ) do him good , and rejoyce in doing it : for he that doth good to his Enemies , shews himself the Child of God ; and his reward is with God his Father.

5. Use not sleep as a means to satisfie the foggie lasinesse of thy flesh : but as a medicine to refresh thy tyred senses and members. Sufficient sleep quickeneth the mind , and reviveth the body : but immoderate sleep dulleth the one , and fatteneth the other.

6. Remember that many go to bed , and never rise again , till they be wakened and raised up by the fearful sound of the last Trumper. But he that sleepeth and wakeneth with Prayer , sleepeth and wakeneth with Christ. If therefore thou desirest to sleep securely , and safely , yeeld up thy self into the hands of God , whilest thou art waking : and so go to bed with a reverence of Gods Majesty , and consideration of thine own misery , which thou mayest imprint in

Cui se  
mel  
igno-  
veris,  
caraut  
ille  
sentiat  
bona  
fide id  
esse a-  
ctum,  
& si  
qua in  
re illū  
juvare  
potes,  
expe-  
riatur  
te ami-  
cum,  
Vivas.  
Mat. 3  
39.  
Rom.  
12. 20.  
In vita  
tempus  
quod  
somno  
impen-  
ditur,  
non  
est, vi-  
ta.  
Vita  
enim  
vigilia  
est,

in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bedside: or some other convenient place in thy Chamber, and lifting up thy heart, thine eyes, and hands, to thy Heavenly Father, in the name and mediation of his Holy Son Iesus; pray unto him, if thou have the gift of Prayer.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgiveness for them.

3. Requesting the assistance of his Holy Spirit for amendment of life.

4. In giving thanks for benefits received, especially for thy preservation that day.

5. Praying for rest, and protection that night.

6. Remembering the state of the Church: the King, and the Royal Posterity, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy self and

and all thine, to his gracious custodie.  
All which thou mayest do in these  
or the like words.

*A prayer for the Evening.*

Psal.  
136.  
23.  
psalm.  
45, 18.

Psal.  
51, 9.  
Heb. 9  
6.  
Luke  
15, 18.  
Dan, 9  
11.

Ephes.  
4, 30.

O Most gracious God, and loving  
Father, *who art about my led, and  
knowest my down-lying, and mine uprising,*  
and art near to all that call upon thee in  
truth and sincerity. I a wretched sinner  
do beseech thee, to look upon me  
with the eyes of thy mercy, and not  
to behold me as I am, in my self: For  
then thou shalt see but an unclean and  
defiled creature, *conceived in sin, and li-  
ving in iniquity: so that I am ashamed to  
lift up mine eyes to Heaven, knowing how  
grievously I have sinned against Heaven,*  
and before thee: For, O Lord, I have  
transgressed all thy Commandements  
& righteous Laws, not onely through  
negligence and infirmities, but often-  
times through willfull presumption,  
contrary to my knowledge; yet con-  
trary to the motions of thy holy Spi-  
rit, reclaiming me from them, so that  
I have wounded my conscience, and  
grieved thy *holy Spirit*, by whom thou  
hast sealed me to the day of redemption.  
Thou hast consecrated my soul and  
bodie, to be the Tempels of the Ho-  
ly Ghost: I wretched sinner have de-  
filed both, with all manner of pollu-  
tion and uncleanness. My eyes  
in

in taking pleasure to behold vanitie, mine Eares in hearing impure and unchaste speeches, my Tongue in leasing and evill speaking: my Hands are so full of impurity, that I am ashamed to lift them up unto thee: and my Feet have carried me after mine own wayes: my Vnderstanding and Reasoning, which are so quick in all earthly matters, are onely blind and stupid when I come to meditate or discourse of spirituall and heavenly things: my Memorie, which should be the treasury of all goodnesse, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually.* And these my sins are *more in number than the hairs which grow upon mine head,* and they have grown over me, like a lothsome leprosie: that from the crown of the head, to the sole of the foot, there remains no part which they have not infected. They make me seem vile in mine own eyes: how much more abominable must I then appear in thy sight? And the custome of sinning hath almost taken away the conscience of sin, and pulled upon me such dulnes of sense, and hardnes of heart, that thy judgements denounced against my sinnes, by the faithfull Preachers of thy Word,

O 5

do

Psal.

112,

37.

Isai. 6

5, &amp; 4

19.

Rom.

3, 15.

16.

Gen. 6

5.

Psal.

40, 12.

Isa. 1.

6.

25. am.

5, 22.

1 John

3, 20.

do not terrifie me to return unto thee by unfained Repentance for them. And if thou, Lord, shouldest but deal with me, according to thy Iustice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinit mercy, thou hast spared me so long, and still waitest for my Repentance: I humbly beseech thee, for the bitter Death, and bloody Passions sake, which Iesus Christ hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that ever-streaming Fountain of the blood of Christ, which thou hast promised to open under the *New Testament*, to the penitent of the house of David: that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds: that they never be more seen, to shame me in this life, or to condemn me before thy Iudgement Seat, in the world which is to come. And for as much, O Lord, as thou knowest, *it is not in Man to turn his own heart, unlesse thou dost first give him grace to convert:* And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, give me grace to do what thou commandest, and then command what thou wilt, & thou shalt find me willing to do thy blessed will. And to this end  
give

Zach.  
13, 1.

Ier. 20  
23.

Da Do  
mine,  
quod  
iubes,  
& iube  
quod  
vis,  
Aug.



give unto me thine Holy Spirit, which thou had promised to give (to the worlds end) unto al thine Elect people; and let the same thy holy Spirit purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body, that they may become the Temple of the holy Ghost, to serve thee in *Righteousnesse and Holinesse*, all the dayes of my life: That when (by the direction and assistance of thy Holy Spirit) I shal finish my course in this short & transitory life: I may cheerfully leave this world, and resigne my soul into thy Fatherly hands, in the assured confidence of enjoying everlasting life with thee, in thy Heavenly Kingdome, which thou hast prepared for thine Elect Saits, who love the Lord Iesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thy holy Spirit work in me such a serious repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to come. And let the same thy holy Spirit likewise keep me in the unity of thy Church, lead me in the truth of thy Word, and preserve me, that I never swarve from the same, to Popery, nor any other error or false worship. And let thy Spirit open mine eies more and more, to see

the

Math  
28. 20.  
Iob 16  
13.

1 Cor.  
3. 16,  
17.  
Luke 1  
74.

Acts  
13. 65  
1 Tim.

4. 7.  
Psalm

13. 5.  
Marth

25. 34.  
2 Tim.

4. 8.

Psal.

119.

18.

Psal.

51, 55.

Psal.

19, 24.

*the wondrous things of thy Law: and open my lips, that my mouth may daily defend thy Truth, and set forth thy Praise. Encrease in me those good gifts, which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contended mind, pure affections, wise behaviour, and all other graces which thou seest to be necessary for me: to govern my heart in thy fear, & to giude all my life in thy favour: that, whether I live or dye, I may live and dye unto thee, who art my God and my Redeemer.*

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plentifully thou hast bestowed upon my soul and bodie, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Iustification, Sanctification, and Preservation from my child-hood untill this present day and houre; and for the firm hope which thou hast given me of my Glorification. Likewise for my health, wealth, food, rayment, and prosperity: and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of bodie and soul, furnishing me with all

al necessary good things, that I stand in need of. And as thou hast ordained the day for man to travell in, & the night for him to take his rest: so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied bodie of mine, being refreshed with moderate sleep and rest; may be the better enabled to walk before thee doing al such good works, as thou hast appointed, when it shall please thee, by thy divine power, to waken me the next morning. And whilest I sleep, do thou, O Lord, *who art the Keeper of Israel, that never slumbrest, nor sleepest,* watch over me in thy holy providence, to protect me from all dangers, so that neither the evill angels of Satan, nor any wicked enemy, may have any power to do me any harm or evill. And to this end give a charge unto thy *Holy Angels*, that they (at thine appointment) *may pitch their tents* round about me, for my defence & fastie, as thou hast promised y they should do about them that fear thy Name. And knowing that thy Name is *a strong Tower of defence unto all those that trust therein*; I here commend my self (and all that do belong unto me) unto thy holy protection & custodie. If it be thy blessed will to call for me in my sleep: O Lord, for Christ his

Psal.  
121, 5.

Rev.  
12, 7.

Psal.  
34, 7.

Prov.  
18, 10.

his sake, have mercie upon me, and receive my soul into thy Heavenly Kingdome. And if it be thy blessed pleasure to adde more dayes unto my life : O Lord, adde more amendment unto my dayes : and wean my mind from the love of the world, and worldly vanities, and cause me more and more to settle my conversation on Heaven, & Heavenly things. And perfect daily in me that good work, which thou hast begun, to the glory of thy name, and <sup>thy</sup> salvation of my sinful soul.

O Lord, I beseech the likewise, save and defend from all evill and danger, thy whole Church, the Kings Majesty, our gracious Queen Mary, Prince Charles, the Ladie Marie, the Ladie Elizabeth and her Princely issue: keep them all in the sinceritie of thy Truth, and prosper them in all grace and happinesse. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdomes : each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kind of sicknesse, crosse, or calamity. Hasten, O Father, the comming of our Lord Iesus Christ, Make me ever mindfull of my last end, and of the reckoning, that I am to make unto thee therein : and in the mean

Rev. 6  
10, 22.  
20.

mean while, carefull, so to follow Christ in the regeneration during this life, as that with Christ I may have a portion in the Resurrection of the just; when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and mediation of Iesus Christ thy Son, and in that form of Prayer, which he himself hath taught me to say unto thee, *Our Father, &c.*

*Another shorter Evening Prayer.*

O Eternall God and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter, Magdalene, the Publican, the prodigall child,* and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, who are heaviest laden with sin, at what time sever they return unto thee with penitent hearts, lamenting their sine, and imploring thy grace: I should despair for mine own sins, & be utterly discouraged, from presuming to come unto thy presence: considering the hardnesse of my heart, the unrulinesse of my affections, and the uncleannesse of my conversation, by means whereof, I have transgressed all thy Lawes, and deserved thy curse, which

Math  
19, 28.

Luke  
14, 14.

Luke  
22, 41,  
and 7.  
47, &  
10, 14,  
and 5.  
20.  
Psalm  
103, 2.  
Math  
11, 28.  
Ezech.  
18, 27,  
23, &c.

Deut.  
17, 16.  
Gal. 3,  
10.

Lam.  
3. 22.  
Mal. 3  
6.

Col. 3.  
12.  
Matt.  
3. 17.  
Psa. 15  
7. and  
28. 4.  
Hosea  
13. 5.  
Isai. 1  
16. 18  
Matt.  
9. 12.  
1 John  
1. 7.

John  
13. 14

Gal. 4.  
5. 6.

which might cause my body to be smitten with some fearfull disease, my soul to languish with death of sin, my good name to be traduced with scandalous reproches, and make mine estate liable to all manner of crosses and casualties. And I confesse, Lord, that thy mercy is the cause that I have not been *long ago confounded*. But, O my God, as thy mercy onely stayed thy judgement from falling upon me hitherto; so I humbly beseech thee, in the bowels of the mercie of *Iesus Christ*, (*in whom onely thou art well pleased*) that thou wilt not deal with me according to my deserts, but that thou wouldest freely and fully remit unto me all my sins and transgressions: and that thou wouldest wash them clean from me, with the vertue of that most precious blood, which thy Son *Iesus Christ* hath shed for me, For he alone is the Physician, and his blood onely is the medicine that can heal my sicknes. And he is the *true* brazen *Serpent* that can cure that poison, wherewith the *fiery Serpent* of my sins have stung & poisoned my sick and wounded soul. And give me, I beseech thee, thine holy Spirit, which may assure me of mine adoption, and that may confirm my faith, encrease my *repentance*, enlighten my understanding, purifie my heart, rectifie my will and affection, and so *sanctifie me throughout*

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throughout, that my whole body, soul and spirit may be kept unblameable untill the glorious comming of my Lord Iesus Christ. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lion, which night and day, seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his tentations and tyranny: and let thy mercy shield me from his unappealable rage and malice. And to this end I commend my self into thy hand & protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evill members, to have power to do unto me any hurt or violence this night. And grant good Lord, that whether I sleep or wake, live or dye, I may sleep, wake, live, and dye, unto thee, and to the glory of thy Name, and the salvation of my soul. Lord blesse and defend all thy chosen people every where. Grant our King a long and happy reign over us. Blesse our gracious Qu. Mary, Prince Charles, Lady Mary, the lady Elizabeth, and her Princely issue, together with all our Magistrates and Ministers, comfort them who are in misery, need, or sicknesse Good LORD: give me grace to be one

P

of

1 The<sup>c</sup>.  
5, 23.1 Pet.  
5, 8.psal.  
31, 5.

Math

25.2

of those *wise Virgins*, which may have my heart prepared like a Lamp furnished with the oyl of Faith, and light of good Works, to meet the Lord Iesus, the sweet Bridegroom of my soul, at his second and sudden coming in glory. Grant this, good Father, for Christ Iesus sake, my onely Saviour and Mediatour, in whose blessed Name, and in whose own words I call upon thee, as he hath taught me: *Our Father which art in Heaven, &c.*

Afterwards say :

*Thy grace, O Lord Iesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and Bleped Spirit, be with me, and dwell in my heart, this night, and evermore. Amen.*

Then rising up in a holy reverence, meditate as thou art putting off thy clothes.

*Things to be meditated upon, as thou art putting off thy clothes.*

Nudus

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nudus

quoque

abibo.

Luke

16.3.

Math

24.2.

Iob 17

1.

**I** That the day is coming when thou must be as barely unstript of all that thou hast in the World, as thou art now of thy clothes: thou hast therefore heere but the use of al things, as a Steward for a time, and that upon Accounts. Whilest therefore thou art trusted with this Stewardship, be wise and faithfull,

2. When



2. When thou seest the bed, let it put thee in mind of thy grave, which is now the bed of Christ: For Christ (by laying his holy body to rest three dayes, and three nights in the grave) hath sanctified, and (as it were) warmed it for the bodies of his Saints, to rest and sleep in, till the morning of the Resurrection: So that now, unto the faithfull, death is but a sweet sleep, and the grave but Christs bed, where their bodies rest and *sleep in peace*: untill the joyfull morning of the Resurrection shall dawn upon them.

Let therefore thy bed-clothes represent unto thee the mould of the Earth, that shall cover thee: thy sheets, thy winding sheet: thy sleep, thy death: thy waking, thy resurrection. And being layd down in thy bed, when thou perceivest sleep to approach: say, *I will lay me down and sleep in peace, for thou Lord, onely makest me dwell in safety.*

Thus religiously opening every Morning thy heart, and shutting it up again every Evening, with the Word of God in prayer, as it were with a lock and key: and so beginning the day with Gods Worship, continuing it in his fear, and ending it in his favour, thou shalt be sure to find the blessing of God upon all thy dayes labours and good endeavours: and at night thou mayest assure thy self, thou shalt

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sleep

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Matth  
12. 40.  
1 Thes  
4. 14.  
Isa. 57  
2.  
Isa. 36  
20.

Psalms,  
4, 8.

sleep safely , and sweetly in the arm of thy heavenly Fathers providence.

Thus far of the Piety , which every Christian, in private, ought to practise every day. Now followeth that which he ( being a Housholder ) must practise publicly with his Family.

*Meditations for household Piety.*

**I**F thou be called to the government of a family , thou must not hold it sufficient to serve God , and live uprightly in thine own person: unlesse thou cause al under thy charge to do the same with thee, For the performance of this duty , God was so wel pleased with Abraham , that he would not hide from him his counsell. For ( saith God ) *I know him that he will command his sons , and his Household after him , that they keep the way of the Lord , to do righteousness and judgement , that the Lord may bring upon Abraham , that he hath spoken unto him.* And Abraham had 318 men-servants, which were thus born and catechized in his House ; with whose help he rescued also his nephew Lot from the captivitie of his enemies. And religiously-vaillant Ioshua protesteth before all y people, that if they al would fall away from the true worship of God , yet *that he and his House would serve the Lord.* And God himself gives a speciall charge to all House-holders,

Gen.  
18, 17  
19.

Gen.  
14, 14.

Iosh.  
24, 25

ders, that they do instruct their Family in his Word, and train them up in his fear and service. These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy Children, and shalt talk of them, when thou tarriest in thine House, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Then shalt fear the Lord thy God and serve him. David according to this Law, had so ordered his family, That no deceitfull person should dwell in his house, but such as would serve God, and walk in his way. And Religious Hester had taught her Maids to serve God in fasting and Prayer. And (the more to further thy family in the zeal of Religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also wil turn to thine own advantage in a double respect. First, God will the rather bless and prosper the labour and handwork of such godly servants: For Laban perceived, that God blessed him for Iacob's sake. And Potiphar saw, that the Lord made al that Ioseph did, to prosper in his hand: yea, when innocent Ioseph was cast into Prison, his Keeper saw, that whatsoever he did, the Lord made it to prosper: and therefore the Keeper committed all his charge of the Prisoners into Iosephs and. Secondly,

Deut.  
5, 6, 7.

Psal.  
101, 6  
He. 4  
10.

Gen.  
30, 17.

Gen.  
39, 3.

Gen.  
39, 21  
23.

the trulier a Man doth serve God, the faithfuller he will serve thee.

2. If every Housholder were thus carefull, according to his duty, to bring up his Children and Family in the service and fear of God, in his own house, then the House of God should be better filled, and the Lords Table more frequented every Sabbath Day; and the Pastours publike Preaching & labour would take more effect than it doth. The streets of towns and Cities would not abound with so many drunkards, swearers, whore-mongers, and prophane scornors of true Piety and Religion: Westminster Hall would not be so full of contentions, wrangling suits, and unchristian debates: and the prisons would not be every Sessions, so full of Theeves, Robbers, Traitors, & Murtherers. But (alas) most Housholders make no other use of Servants, than they do of their Beasts. Whilest they may have their Bodies to do their service, they care not if their Souls serve the Devill. Yet the common complaint is, that faithfull and good servants are scarce to be found. True; but the reason is because there are so many prophane and irreligious Masters: for, the example and instruction of a Godly and Religious Master, will make a good and faithfull Servant, as may witnesse the examples of Abraham, Iothua, David, Cornelius, &c who

who had good servants, because they were Religious Masters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men, to raise, and to advance their house; yet if they rise up early, and lye down late, and eat the Bread of carefullness, all will be but in vain, for *except the Lord build a House, (that is, raise up a Family) it is labour in vain.* For God hath sealed this, as an irrevocable decree, that *he will poyre his wrath upon the Families that call not upon his Name:* yea; *God will take the Wicked, and pluck him out of his Tabernacle, and root him out of the Land, &c.* Yea, when his iniquities are full, he will make *the Land to spue out every Canaanite.* Religion then and the service of God in a Family, is the best building; and surest entayling of House and Land, to a man and his posterity: for the *righteous Man shall inherit the Land, and dwell therein for ever.*

As therefore if thou desirest to have the blessing of God upon thy self: and upon thy Family, either before or after thine own private devotion, call every morning all thy Family to some convenient room; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by soom other: If leasure serve, thou mayest

Pf. 129  
12.

Iere.  
10, 25.  
Psa. 52  
Genes.  
15, 16.

Levit.  
18, 25.

Psa. 37  
29.

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a admonish them of some remarkable good notes, and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

*Morning Prayer for a Family.*

O Lord our God and heavenly Father, who art the onely Creatour and Governour of Heaven and Earth, and all things therein contained, we confesse that we are unworthy to appear in thy sight and presence, considering our manifold sins, which we have comitted against Heaven and before thee: and how that we have been born in sin, and do daily break thy holy laws and Commandements, contrary to our knowledge and consciences, albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the blood of thy onely begotten Son, and our Comforter, who bestowest upon us, all the good and holy graces, which we enjoy in our souls and bodies. And if thou shouldst but deal with us, as our wickednesse, and unthankfulnesse have deserved: what other thing might we (O Lord) expect from thee, but shame and confusion in this life; and in the World to come, wrath, and everlasting condemnation? Yea, O Lord, in the obedience of thy Comman-  
de-

dement, and in the confidence which we have in the unspeakable and endlesse mercy in thy Son, our Saviour Iesus Christ; we thy poor servants, appealing from the throne of Iustice (where we are justly lost and condemned) to thy Throne of Grace, (where Mercy reigneth, to pardon abounding sin:) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that by the vertue of the precious blood of Iesus Christ, thine innocent Lamb, which he so abundantly shed (to take away the sins of the World) all our sins, both originall and actuall, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in Iudgement against us. And we beseech thee, good Father, for Christ his death and passions sake, that thou wilt not suffer to fall upon us y<sup>e</sup> fearfull curse and vengeance, which thy Law hath threatned, and our sins have justly deserved. And for as much, O Lord, as we are taught by the Word, that Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdome of God: powre the grace of thy Holy Spirit into our heart, whereby we may be enlightned to see the filthinesse of our sins,

to abhor them : and may be more and more stirred up to live in newnesse of life,& love of thy Majesty ; so that we may daily encrease in the obedience of thy Word,& in a conscionable care of keeping thy Commandements.

And now, O Lord we render unto thee most hearty thanks , for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an allured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of thy holy gospel among us, and for sparing us so long, and granting us so gracious a time of Repentance. Also we praise thee, for all other thy mercies bestowed upon us; more especiall for preserving us this Night past, from all dangers that might have befallen our Soules and Bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Bless and defend us in our going out, and coming in, this day and evermore. Shield us, O Lord, from the tentations of the Divell, and grant us the custody of thy holy Angels, to defend and direct us in all our wayes.

And to this end, we recommend  
our



our selves , and all those that belong unto us, and are abroad from us, into thy hands, and almighty tuition. Lord defend them from all evill , prosper them in all graces , and fill them with thy goodnesse. Preserve us likewise this day , from falling into any grosse sin , especially those whereunto our natures are most prone. Set a watch before the door of our lips , that we offend not thy Majesty, by any rash or false oathers : or by any lewd or lying speeches: give unto us patient minds, pure & chaste hearts, & al other graces of thy Spirit , which thou knowest to be needfull for us , that we may the better be inabled to serve thee in holinesse and righteousness. And seeing that all Mens labour, without thy blessing, is in vain ; blesse ever one of us in our several places & callings, direct thou the work of our hands upon us, evē prosper thou our hand-work ; (for except thou guide us with thy grace, our endeavours can have no good successe.) And provide for us al thing which thou, O Father, knowest to be needfull for every one of us , in our souls & bodies this day. And grāt that we may so passe thorow y pilgrimage of this short life: that our hearts being not settled upon any transitory things, which we meet with in the way : our souls may every day be more & more ravished with the love of our home,  
and

and thine everlasting Kingdome.

Defend likewise, O Lord, thy Vni-  
versall Church, and every particular  
member thereof: especially we be-  
seech thee to continue the peace and  
prosperity of these Churches, and  
Kingdomes wherein we live. Pre-  
serve and defend from all evils and  
dangers, our gracious King Charles,  
our Queen, together with the  
Princes Palatine of Rhene, and the  
Religious Princeesse Elizabeth their  
mother. Multiply their dayes in  
blisse and felicity: and afterwards  
crown them with everlasting joy and  
glory. Blesse all our Ministers and  
Magistrates, with all graces needfull  
for their places, and govern thou  
them, that they may govern us in  
peace and godlinesse: & of thy mercy,  
O Lord, comfort all our Brethren that  
are distressed, sick, or any way com-  
fortlesse, especially those who are af-  
flicted either with an evil Conscience,  
because they have sinned against thy  
word, or for a good Cōscience, because  
they will not sin against thy truth,  
Make the first to know, that not one  
drop of the blood of Christ was a drop  
of vengeance, but all drops of grace,  
powerfull to procure pardon, upon  
repentance, for the greatest sins of  
the chiefeſt sinner in the World. And  
for the other, let not, O Lord, thy long  
sufferance either to much discourage  
them,

them, or too much encourage their enemies : but grant them patience in suffering , and a gracious and speedy deliverance, which way may stand best with their comfort and thy glory.

Give every one of us grace, to be alwayes mindefull of his last end , and to be prepared with faith and repentance, as with a Wedding-garment, against the time that thou shalt call for us out of this sinfull World. And that in the mean while we may so in all things , and above all things , seek thy glory , that when this mortall life is ended, we may then be made partakers of immortality, and life eternall in thy most blessed and glorious Kingdome.

These, and all other graces , which thou O Father . seest to be necessary for us , and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer in that absolute form of prayer , which Christ himself hath taught us, saying: *Our Father which art in Heaven, &c.*

*After prayer, let every one of thy Household ( taking in the feare of God , such a break-fast or refreshing, as is fit ) depart: the children to School , the servants to their work ; every one to his office : the Master and Mistresse of the Family to their Callings , or to some honest exercise for recreation , as they think fit.*

The

*The Practice of Piety at Meals, and  
the manner of seeking.*

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*a* Or Ga-  
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dung.  
as E-  
zech. 4  
15, 17.

**B**Efore Dinner and Supper, when the Table is covered, ponder with thy ſelf upon theſe Meditations: to work a deeper impreſſion in thy heart, of Gods fatherly providence and goodneſſe towards thee.

*Meditations before Dinner and Supper.*

**M**editate that Hunger is like the ſickneſſe called a Wolfe: which if thou doeſt not feed, will devour thee, and eat thee up: and *a* that meat and drink are but as Phyſick, or means which God hath ordained, to releev and cure this naturall infirmicie, and neceſſity of man. Uſe therefore to eat and to drink, rather to ſuſtain and reſreſh the weakneſſe of Nature, than to ſatiſſie the ſenſuality and delights of the fleſh, Eat therefore to live, but live not to eat. A Skavenger, whoſe living is to empty, is to be preferred before him that liveth but to fill Privies. There is no ſervice ſo baſe, *b* as for a man to be a ſlave to his belly. The Apoſtle termeth ſuch, *Belly-gods*, Phil. 3, 29. Therefore we may boldly term them as the Scriptures do other Idols, *a Gillulim*, Dungie gods, Hab. 2, 18, 19. 2 King. 17, 12. and as no one action ( Gods ordinance excepted) makes a man more to reſem-  
ble

ble a Beast, than eating or drinking, so the abuse of eating and drinking, to surfeiting, drunkenness, and spewing, make a man more vile than a Beast.

II. Meditate of the omnipotency of God, who made all these Creatures of *nothing*: of his *wisdom*, who feedeth so many *infinite creatures* thorow the universall World, maintaining all their lives, which he hath given them; which surpasseth the wisdom of all the Angels in Heaven: and of his clemency and goodness, in feeding also his very enemies.

III. Meditate, how many sorts of creatures, as Beasts, Fish, and Fowl, have lost their lives, to become food to nourish thee: and how Gods providence from remote places, hath brought all these portions together on thy table, for thy nourishment: and how by these dead Creatures he maintains thee in health and life.

IV. Meditate, that seeing thou hast so many pledges of Gods fatherly bounty, goodness, & mercy towards thee, as there are dishes of meat on thy Table: Oh suffer not in such a place, so gracious a God, to be abused by scurrility, ribaldry, or swearing: or thy fellow brother, by disgraceful backe-biting, taunting, or flandering.

V. Mc-

Heb.  
11. 3.  
Psalm.  
145,  
15, 16.  
Mar. 5  
14, 45,  
&c.  
Acts  
14. 17.  
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Hanc  
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rit esse sibi. Possid. de vita Aug. Luke 9, 16. Mar. 14, 19,  
and 15, 36. Mark. 6, 41, and 8, 6. Luke 14. Iohn 6, 11,  
Mark. 10, 30.

V. Meditate, how that thy Master Iesus Christ did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that he sung a Psalm.

Deut.  
1, 10.

For this was the Commandement of God; *When thou hast eaten and filled thy self, thou shalt blesse the Lord thy God, &c.*

1 Sam.  
6, 13.  
Joel 2  
26.

This was the practise of the Prophets: For, *The people would not eat at their Feast, till Samuel came to blesse their meat.* And, saith Joel to Gods people: *You shall eat and be satisfied, & praise the Name of the Lord your God.*

Acts  
27, 35

This also was the practice of the Apostles. For S. Paul in the Ship, gave thanks before meat, in the presence of all the people that were therein, Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so Christian a duty. And if the Son of God gave his Father such great thanks for a Dinner of *Barley bread, and broyled Fish*, what thanks should such a sinfull man as thou art, render unto God, for such variety of good and dainty cheere? How many

a true

a true Christian would be glad to fill his belly with the morsels which thou refusest, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if a Pagan idolaters at their Feasts, were accustomed to praise their false gods: what a shame it is for a Christian (at his Dinners and Suppers) not to *b* praise the true God in whom we live, move, and have our being?

VI. Meditate, that thy body, which thou doest now so daintily feed, must be (thou knowest not how soon) meat for Worms? *a* When thou shalt say to corruption, *Thou art my Father; and to the Worm, Thou art my Mother, and my Sister.*

VII. Meditate, how that many a *b* Mans Table is made his Snare, so that through his intemperancy and unthankfulnesse, the meat which should nourish his body, kils him with a surfeit: in so much, that more are killed with this snare, than with the Sword. And seeing that since the *d* Curse, the use (as of all creatures, so likewise) of meat and drink, is unto us *e* unclean, til the same be sanctified by the Word of God, and Prayer: and that *f* Man liveth not by Bread *onely*, but by the Word of Gods Ordinance, & his blessing, which is called the Staff of Bread.

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4 Dan.

5, 14.

b Acts

17, 28.

a Job

17, 14.

b Psal.

69, 18.

c Gen.

3, 17.

1 Tim.

4, 4, 5.

d Mat.

4, 4.

Lev. 25

26.

e Ezech.

4, 16.

and 5,

16.

1 Sam.

9, 13.

f Mat.

14, 6.

Luke

24, 30.

1 Cor.

10, 1.

Rom.

14, 6.

1 Thes.

5, 18.

Eccle.

10, 17.

Luke

21, 34.

Eccle.

31, 10.

Nehe

6, 10.

Amos

6, 6.

Sit not therefore down to eat, before you pray, and rise not before you give God thanks. Feed to suffice Nature, yet rise with an appetite, and remember thy poor Christian brethren who suffer hunger, and want those good things wherewith thou doest abound.

These things, or some of them premeditated: (if there be not a Samuel present) lift up with all comely reverence thy heart, with thy hands and eies, unto the great Creatour and Feeder of all Creatures, and before Meat pray unto him thus:

*Grace before meat.*

Psalm

104,

27.

Iosel 1

10.

Psalm.

147, 9

Iob 39

3.

Tim.

1, 5.

4 Km.

19, 8.

O Most gracious God, and loving Father, who feedest all Creatures living, which depend upon thy divine providence: we beseech thee sanctifie these Creatures, which thou hast ordained for us: give them vertue to nourish our bodies, in life and health: and give us grace to receive them soberly, and thankfully, as from thy hands: that so in the strength of these and other thy blessings, we may walk in the uprightnesse of our hearts, before thy face this day and all the dayes of our lives; through Iesus Christ our Lord and onely Saviour, Amen.

*Or*



*Or thus:*

**M**ost gracious God, and mercifull Father; we beseech thee sanctifie these Creatures to our use: make them healthfull to our nourishment; and us thankfull for all thy blessings, through Christ our Lord and onely Saviour, *Amen.*

*Another Grace before meat.*

**O** Eternall God, in whom we live, move, and have our being, we beseech thee bleſſe unto thy Servants these Creatures, that in the strength thereof we may live, to the setting forth of thy praise and glory: through Iesus Christ our Lord and onely Saviour, *Amen.*

*After every meal, be carefull of thy self and Family, as Iob was for himself and his Children, Iob 1, 4. lest that on the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner:*

**B**lessed be thy holy Name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord, vouchsafe likewise to feed our souls, with the spirituall food of thy

thy holy Word and Spirit, unto life everlasting, Lord defend and save thy whole Church: our gracious king Charles, Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: Forgive us our sins, and unthankfulnesse, passe by our manifold infirmities, make us all mindfull of our last ends, and of the reckoning that we are to make to thee therein. And in the mean while grant unto us health, peace, and truth, in Iesus Christ our Lord, and onely Saviour, Amen.

*Or thus:*

**B**lessed be thy holy Name, (O Lord) for these thy good benefits, where-with thou hast refreshed us at this time, Lord forgive us all our sins and frailties: save and defend thy whole Church, our King and royall Posterity, and grant us health, peace, and truth, in Christ our onely Saviour, Amen.

*Or thus:*

**W**E give thee thanks (O Heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporall life: beseeching thee likewise to feed our souls with thy holy Word unto life everlasting, Defend (O Lord) thine universall Church, the King, and his Royall Posterity: and grant us continuance of the grace and mercy, in Christ our onely Saviour, Amen.

*The*

*The Practice of Piety at Evening.*

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalmes, either after Supper, or at any other time, observe these Rules.

*Rules to be observed in singing of Psalmes.*

1. **B**Eware of singing divine Psalms for an ordinary recreation; as do men of impure Spirits, who sing holy Psalmes, intermingled with prophane ballads. They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing *Dauids Psalms* with *Dauids Spirit*.

3. Practise Saint Pauls rule: *I will sing with the Spirit, but I wil sing with the understanding also.*

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own Words: but be sure that the matter makes more melody in your hearts, then the Musick in your Eares: for the singing with a grace in our hearts, is that

Q 3

which

March.

22, 43.

1 Cor.

14, 15.

1 Cor.

11, 4.

Eph. 5,

19.

Col. 3

16.

which the Lord is delighted withall,  
according to that old Verſe:

*Non vox, ſed votum, non muſica chor-  
dula, ſed cor.*

*Non clamans, ſed amans, pſallit in aure  
Dei.*

'Tis not the voice, but vow,  
Sound heart, not ſounding ſtring:  
True zeale, not outward ſhew,  
That in Gods ear doth ring.

5. Thou maiſt, if thou think good,  
ſing all the Pſalms over in order: for  
all are moſt divine and comfortable.  
But if thou wilt chuſe ſome ſpeciall  
Pſalms, as more fit for ſome times,  
and purpoſes: and ſuch, as by the oſt  
uſage, thy people may the eaſilier  
commit to memory:

*Then ſing:*

In the Morning, Pſalm 3, 5, 16, 22,  
144.

In the Evening, Pſal. 4, 127, 141.

For mercy after a ſin committed,  
Pſal. 51, 103.

In ſickneſſe, or heavineſſe, Pſal. 6.  
13, 88, 90, 91, 137, 146.

When thou art converted, Pſalm.  
30, 32.

On the Sabbath Day, Pſalm, 19, 92,  
95.

In time of joy, Pſal. 80, 98, 107, 133,  
145.

Before

Before Sermon, Psal. 1. 12. 147. the  
1 and 5 part of the 119.

After Sermon, any Psalme, which  
concerneth the chief argument of the  
Sermon.

At the Communion, Psalm. 22. 23,  
103. 111. 113.

For spirituall solace, Psalm. 15. 19,  
25. 46. 67. 112. 116.

After wrong and disgrace received,  
Psal. 42. 69. 70. 140. 144.

*After the Psalme, all kneeling down in  
reverent manner, as is before described,  
let the Father of the Family (or the chiefeſt  
in his absence) pray thus:*

*Evening Prayer for a Family.*

O Eternall God, and most gracious  
Father, we thine unworthy Ser-  
vants, here assembled, do cast down  
our selves at the foot-stool of thy  
grace, acknowledging that we have  
inherited our Fathers corruption,  
and actually in thought, word, and  
deed, transgressed all thy holy Com-  
mandements, so that in us naturally,  
there dwelleth nothing that is good:  
for our hearts are full of secret  
pride, anger, impatience, dissem-  
bling, lying, lust, vanity, prophane-  
nesse, distrust, too much love of our  
selves and the World; too little love of  
thee, and thy Kingdome, but empty  
and voide of faith, love, patience,  
and

Math.  
3, 17.

and every spirituall grace. If thou therefore shouldest but inter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that we have derived from thence: Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved. But, good Father, for Jesus Christ thy dear Sons sake, *in whom onely thou art well pleased*, and for the merits of that bitter death and bloody passion, which we beleve that he hath suffered for us: have mercy upon us; pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them, that they may never seaze upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created us to serve thee, as all other Creatures to serve us: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectuall working, we may have the inward sight and feeling of our sins and naturall corruptions, and that we may not be blinded in them through custom, as the Reprobates are; but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of  
all

all good means to overcome and get out of them. O let us *feel the power of Christs death*, killing sin in our *mortall bodies*; and the vertue of his resurrection, raising up our souls to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature: and suffer us not to be drowned in the streem of those filthy vices and sinfull pleasures of this time, wherewith thousands are carried head-long to eternall destruction: but daily frame us more and more to the likenesse of thy Son Iesus Christ, that in righteousness and true holinesse, we may so serve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thine appointed time, attain to the blessed resurrection of the just, unto eternall life. In the mean while, O Lord, increase our faith in the sweet promises of the Gospell, & our repentance from dead works, the assurance of our hope in thy promises, our fear of thy Name, the hatred of all our sinnes, and our love unto thy Children: especially those, whom we shall see to stand in need of our help and comfort: That so, by the fruits of Piety, & a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy Children by Grace and Adoption. And grant us, good Father, the continuance of health, peace,

Rom.  
6, 6.  
Phil. 3  
10.

maintenance and all other outward things : so far forth , as thy Divine Wisdome shall think meet and necessary for every one of us.

1am. 1  
17

And here, O Lord, according to our bounden duty, we confesse, that thou hast been exceeding mercifull unto us all, in things of this life : but infinitely more mercifull in the things of a better life, and therefore we do here from our very souls, render unto thee all humble and hearty thanks , for all thy blessings and benefits bestowed upon our souls and bodies, acknowledging thee to be that *Father of light, from whom we have received all these good and perfect gifts* ; and unto thee alone for them, we ascribe to be due, all glory honour and praise, both now and evermore. But more especially, we praise thy Divine Majesty , for that thou hast defended us this day from all perils and dangers : so that none of those judgements ( which our sins have deserved ) have fallen upon any one of us. Good Lord , forgive us the sins which this day we have committed against thy Divine Majesty, and our Brethren : and for Christ his sake, be reconciled unto us for them. And we beseech thee likewise of the same thine infinite goodnesse and mercy, to defend and protect us , and all that belong unto us this night , from all danger of fire , robbery , terrours of  
evill

Psalm  
78, 49.

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evill angels, or any other fear or perill, which for our sins might justly fall upon us. And that we may be safe *under the shadow of thy wings*; we here commend our bodies and souls, and all that we have, unto thine Almighty protection. Lord blesse and defend both us and them from all evil. And whilest we sleep, do thou, O Father, who never sleepest nor sleepest, watch over thy Children, and give a charge to thy holy Angels, to pitch their Tents round about our House and dwelling, to guard us from all dangers: That sleeping with thee, we may in the next morning be wakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

psalm.  
91.5.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquillity of the Kingdomes, wherein we live, turning from us those plagues which the crying sins of this Nation do cry for.

Preserve our Religious King Charles, from all dangers and conspiracies; blesse our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: blesse all our Magistrates and Ministers, all that fear thee, and call upon thy Name,  
all

Luke  
21. 35.  
Matt.  
25. 3,  
&c.

all our Christian Brethren and Sisters, that suffer sicknesse, or any other affliction or misery, especially those, who any where do suffer persecution for the testimony of thy Holy Gospel, grant them patience to bear thy crosse, and deliverance, when and which way it shall seem best to thy Divine Willdome. And Lord, suffer us never to forget our last ends, and those reckonings, which then we must render unto thee. In health and prosperity make us mindefull of sicknesse, and of the evill day that is behind, that these things may not overtake us as a *snare*, but that we way in good measure, like *wise Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroom* of our soles. And now, O Lord, most holy and just, we confesse that there is no cause why thou (who art so much displeased with Sin) shouldest hear the Prayer of sinners; but for his sake onely who suffered for sin, and sinned not. In the onely mediation therefore of thine eternall Son Iesus, our Lord and Saviour, we humbly beg these, and all other graces, which thou knowest to be needfull for us, shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee, *Our Father, &c.*

*Thy Grace, O Lord Iesus Christ; thy love,*  
O hea-

*O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore, Amen.*

Then saluting one another, as becommeth Christians, who are the vessels of Grace, and Tempels of the holy Ghost, let them in the fear of God depart every one to his rest: using some of the former private meditations for Evening.

Thus far of the House-holders publique Practice of Piety with his Family, every day. Now followeth his Practice of Piety with the Church, on the Sabbath Day.

*Meditations of the true manner of practising Piety on the Sabbath Day.*

**A**lmighty God will have himself worshipped, not onely in a private manner, by private persons and Families: but also in a more publique sort, of all the godly joined together in a visible Church: that by this means he may be known not only to be God and Lord of every singular person: but also of the Creatures of the whole universall World.

*Quest.* But why do not we Christians, under the New, keep the Sabbath on the same seventh day, wher on it was kept under the Old Testament?

*I answer,* because that our Lord Iesus, who is the Lord of the Sabbath, & whom the Law it self commands us to

Mar.

14. 1.

Mat.

18. 18,

29.

to

a Iohn  
29, 19.  
26.  
4 Acts  
1, 2, 3,  
Cyril.  
bids us  
note,  
that S.  
Iohn  
doth  
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simply  
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con-  
cludes  
thus.  
Ditem  
igitur  
Octa-  
vum,  
Domi-  
nicum  
esse

necesse est. Cyr. in Iohann. lib. 12. cap. 58. & Heb. 7. 11,  
2. Ephes. 4, 8. 211, 12, 13.

to hear, did alter it from that seventh day, to this first day of the Week, whereon we keep the Sabbath. For the holy Evangelist notes; that our Lord came into the midst of the holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then blessed the Church, *a breathed* on the Apostles the *Holy Ghost*, & gave them the ministeriall keyes, and power of binding and remitting sins. And so it is most probable he did in a solemn manner every first day of the week, during the forty dayes he continued on earth, between his Resurrection and Ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time, he gave Commandements unto the Apostles, and *a spake unto them those things which appertain to the Kingdome of God*, that is, instructed them how they should thorowout the Churches (which were to be converted) change the Sabbath to the Lords Day; the bodily sacrifices of Beasts, to the spirituall *sacrifices of praise, prayer, and contrite hearts*; the *b Leviticall Priesthood* of the Law, to the Christian Ministry of the Gospel: the Iewish Temples and Synagogues, to Churches & Oratories; the Old Sacraments of Circumcision

cision and Pasſeover, to Baptiſme and the Lords Supper, &c. as may appear by the like phraſe, Acts 19, 8, and Acts 28, 23. Col. 4. 11. but for the whole ſumme of Pauls Doctrine, by which was wrought all theſe changes, where it took effect. So that Chriſt was forty dayes instructing Moſes in Sinai, what he ſhould teach, and how he ſhould rule the Church under the Law: ſo he continued forty dayes teaching his Diſciples in Sion what they ſhould preach, and how they ſhould govern the Church under the Goſpell, and ſeeing it is manifeſt, that within thoſe forty dayes, *Chriſt* appointed what Miniſters ſhould teach, and how they ſhould govern his Church to the Worlds end; it is not to be doubted, but that within thoſe forty dayes, he likewiſe ordained, on what day they ſhould keep their Sabbath, and ordinarily do the works of their Miniſtery, eſpecially ſeeing that under the Old Teſtament, God ſhewed himſelf as carefull, both by his Morall and Ceremoniall Law, to preſcribe the time, as well as the matter of his worſhip. Neither is it a thing to be omitted, that the Lord, who hath times and ſeaſons in his own power, appointed this firſt Day of the week, to be the very day wherein he ſent down from Heaven the *holy Ghoſt* upon the Apoſtles, ſo that upon that day,

Acts  
 2, 1, 4.  
 b Acts  
 2, 38,  
 41, 22.  
 c Acts  
 2, 31,  
 39.  
 d A-  
 than.  
 infrom  
 tispio,  
 hom.  
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 e Rev.  
 2, 1.  
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day, they first began, and ever after continued the publike exercising of their Ministry, in the <sup>a</sup> preaching of the Word, the <sup>b</sup> administration of the Sacraments, and the <sup>c</sup> loosing of the sin of penitent sinners. Upon these and the like grounds, <sup>d</sup> Athanasius plainly affirmeth, that the Sabbath Day was changed by the Lord himself.

As therefore our Communion is termed the Lords Supper, because it was instituted of the Lord, for the remembrance of his death: so the Christian Sabbath is called the <sup>e</sup> Lords Day, because it was ordained of the Lord, for the memoriall of his resurrection. And as the Name of the <sup>f</sup> Lord honour-eth the one, so doth it the other. And as the Lord of the Sabbath, by his royall Prerogatives, and transcendent authority, could; so he had also reason to change the Holy Sabbath from the seventh day to this, whereon we keep it. For, as concerning that seventh day, which followed the six dayes, wherein God finished the Creation: there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, it might very well be changed and altered unto some other seventh day. For the Commandement doth not

say

the Lords Supper in stead of the Passeeover: so did he  
 the Lords Day in the Jewish Sabbaths room. 1 Cor. 11. 20.

say, Remember to keep holy the seventh day, next following the sixth day of the creation, or this, or that seventh day: but indefinitely remember that thou keep Holy a seventh Day. And to speak properly, as we take a day for the distinction of time, called either a day naturall, consisting of 24 houres; or a day artificiall, consisting of 12 houres, from Sun-rising, to Sun-setting: and withall consider the Sun standing still at noon, in Ioshuahs time, the space of a whole day: and the Sun going back ten degrees (viz, five houres, almost half an artificiall day) in Ezechias time: the Iewes themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the Creation.

Adde hereunto, that in respect of the diversity of Meridians, and the unequall rising and setting of the Sun, every day varieth in some places a quarter, in some a half, in other a whole day: Therefore the Iewish seventh day cannot precisely be kept at the same instant of time, every where in the world.

Now our Lord Iesus having authority, as Lord over the Sabbath, had likewise now far greater reason and occasion to translate the Sabbath from the Iewish seventh Day, unto the seventh Day, whereon Christians

R

do

Iosh.

No. 12,

13.

a King

20. 12.

Chri-  
stoph.  
Hielvis  
Syn.  
cont.  
Theol.  
cum  
Iudeis  
c. de  
Sab.

Mat.

12. 8.

do keep the Sabbath.

1 Because, that by his resurrection from the dead, there is wrought a *new spirituall Creation* of the World: without which all the Sons of Adam had been turned to everlasting destruction, and all the works of the first Creation had ministred no consolation unto us.

And in respect of this new spiritual Creation, the Scripture saith, that *a Old things are passed away, and all things are become new: b new Creatures, c new people, d new men, e new knowledge, f new Testament, g new Commandments, h new names, i new way, k new song, l new garment, new wine, new vessels, m new Ierusalem, n new Heaven, and a new Earth.* And therefore of necessity there must be in stead of the old, *a new o Sabbath day, to honour & praise our Redeemer, and to meditate upon the work of our Redemption, and to shew the new change of the Old Testament.*

3 Because that on this day Christ rested from al his sufferings, of his Passion, and finished the glorious work of our Redemption. If therefore the finishing of the work of the *first creation*; whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker, and therefore calls it

*mine*

Isa. 65  
17.  
Isa. 66  
22.  
Psalm  
90, 3.

22 Cor.  
5, 17.  
b Gal.  
6, 15.  
c 1 Pet.  
2, 10.  
d Eph.  
4, 24.  
e Col.  
1, 10.  
f Mat.  
26, 28.  
g Iohn  
12, 14.  
h Rev.  
2, 17.  
i Heb.  
10, 10.  
k Rev.  
3, 9.  
l Luk, 5  
36.  
m Rev.  
21.  
n 1 Pet.  
3, 13.  
o Isai.  
66, 22.  
Heb. 4  
9.



*mine holy Day*: much more doth the new Creation of y<sup>e</sup> World, effected by the resurrection of *Christ* (*whereby he mightely declared himself to be the Son of God*) deserve a Sabbath, for the perpetuall commemoration thereof, to the honor of *Christ*, and therefore worthily called *the Lords Day*: For, as the deliverance out of the captivity of *Babylon*, being greater, took away the name from the deliverance out of the *bondage of Egypt*: so the day whereon *Christ* finished the Redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, wherein *God* ceased from creating the World. As therefore in the Creation, the first day wherein it was finished was consecrated for a Sabbath: so in the time of Redemption, the first day wherein it was perfected, must be dedicated to a holy rest: But still a seventh day kept, according to *Gods* morall Commandement. The *Jews* kept the last day of the Week, beginning their Sabbath with the Night, *whom God rested*: but *Christians* honour the Lord better, on the first day of the week, beginning the Sabbath with the day, when the Lord arose. They kept their Sabbath in remembrance of the Worlds creation: but *Christians* celebrate it in memoriall of the Worlds Redemption: yea, the *Lords Day*, being the first of the Creation

Isa. 58

13.

Rom.

1, 4.

Rev.

1, 10.

Ier. 2 3

7, 8.

Gen. 2

9.

Lev.

23, 32.

Nehe.

13, 19

Ma 11.

28, 1.

Act 1

20, 7.

11.

and Redemption, puts us in mind both of the making of the old, and redeeming of the new world.

Exod.  
25, 31.

Rev. 1,  
13.

Gen.  
32, 11.

Psalm.  
130,  
31.

As therefore under the Old Testament, God, by the glory consisting of *seven Lamps, seven branches, &c.* put them in remembrance of the Creation, light, and Sabbaths rest; So under the New Testament, Christ the true light of the World, approacheth in the *middest of the Lamps, and seven golden Candlesticks*, to put us in minde to honour our Redeemer, in the light of the Gospel, of the Lords seventh day of rest. And seeing the Redemption, both for might and mercy, so far exceedeth the Creation; it stood with great reason, that the greater works should carry the honour of the day. Neither doth the honourable title of the Lords Day diminish the glory of the Sabbath: but rather being added, augments the dignity thereof: as the name *Israel* added unto *Iacob*, made the Patriarke the more renowned.

The reason taken from the example of Gods resting from the work of the Creation of the World, continued in force, till the Son of God ceased from the work of the Redemption of the World, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the New Testament)

stant) on the first day of the week.

For first, in the 110 Psalme, which is a Prophecie of Christ, and his Kingdome, it is plainly foretold, that there should be a solemn day of Assembling, wherein all Christs people should willingly come together in the beautie of holinesse. In so much, that no rain (of peace) shall be upon those Families, that in that Feast will not go up to Ierusalem (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept, David sheweth plainly in Psalme 118; which was a prophecie of Christ as appears Mat. 21, 41. Acts 4, 11. Ephes. 2, 20. as also by the consent of all the Iews, as Hierome witnesseth: Fore-shewing, how Christ by his ignominious death should be as a stone rejected of the Builders, or chief Rulers of Iudea, & yet by his glorious Resurrection, should become the chief stone of the Corner: he wisheth the whole Church to keep holy that day, whereupon Christ should effect this wonderfull work: saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord, and Christ,* Acts 2, 36. Therefore the whole Church under the New Testament, must celebrate the Day of Christs Resurrection. Rabbi Bachay also saw by the fall of Adam on the sixth day, that on

Zach.  
33, 27.

Psalme  
118,  
241

Zabar.  
upon  
Gen.  
fol. 11  
H.  
Brough  
ton.  
Re-  
quite  
of  
Con-  
cent.  
pag. 50  
61.

2<sup>a</sup> x H.  
Wol-  
phil  
chron.  
de  
Temp.  
lib. c. 2

b Ang.  
Epist.  
ad 12-  
mar.  
119. c.  
13.

the same day, the Messias should finish the work of Mans redemption. And al-  
luding to the speech of Boaz to Ruth,  
*Sleep unto the Morning*, that Messias should  
rest in his grave all their Sabbath Day.  
And he gathereth from that speech,  
Genesis 1, on the first day, Let there be  
light; that the Messias should rise on  
the first day of the Week, from death  
to life, and cause the Spirituall light of  
the Gospell to enlighten the World,  
that lay in the shadow of darknes and  
death, the Hebrew Author of the  
a Book, called *Sedar, Olam*. Rabba,  
cap. 7. recordeth many memorable  
things, which were done upon the first  
day of the week, as so many types, that  
the chief worship of God should (un-  
der the New Testament) be celebrated  
upon this Day. As, that on this Day  
the clouds of Gods Majesty first sate  
upō his people. Aarō and his children,  
first executed their Priest-hood. God  
first solemnly blessed his people. The  
Princes of his people first offred pub-  
likely unto God. The first day, where in  
fire descended from heaven. The first  
day of the world, of the yeere, of the  
moneths, of the weeks, &c. All shad-  
dowing that it should be the first and  
chief Holy-day of the New Testa-  
ment. Saint <sup>b</sup> *Augustine* prooveth by  
divers places, and reasons, out of the  
Holy Scripture, that the Fathers, and all  
the holy Prophets under the Old Testament,  
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did foresee, and know that our Lords Day was shadowed by their eight day of Circumcision. And that the Sabbath should be changed from the seventh day, to the eight, or first day of the Week. And <sup>c</sup> Iunius out of Cyprian faith, that Circumcision was commanded on the eight Day, as a Sacrament of the eight day, when Christ should arise from the dead. The counsell Forouliense affirms, that Esai prophesied of the keeping of the Sabbath upon the first day of the Week. If this Myserie was so cleerely seen by the Fathers, under the shadowes of the <sup>d</sup> Old Testament: sure, the god of this world hath deeply blinded their minds, who cannot see the truth thereof, under the shining light of the Gospell. Therefore this change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured and fore prophesied under the Old Testament.

V. According to their Lords mind and Commandement, and the direction of the Holy Ghost (which alway assisted them in their Ministeriall Office) the Apostles in all the Christian Churches (which they planted) ordained, that the Christians should keep the Holy Sabbath, upon that seventh day, which is the first Day of the week; <sup>c</sup> Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. When ye come

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&c. ut  
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nus,  
lib. 3.  
Epi. 10  
Iun. in  
Gen.  
17.  
2 Cor.  
4, 4.

2 Cor.  
16, 1, 3

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Quoniam  
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Beza witnesseth, that in one ancient Greek Copey, there is read, ten timesaken; The Lords Day added to every first, &c. 1 Cor. 11, 20, 25, 26. d 1 Cor. 14, 33. 4 As the phrase of breaking of bread, comprehendeth all other exercises of religion, Act. 26, 7. so this phrase of laying by in store comprehendeth all the other exercises of the Sabbath.

together in the Church<sup>b</sup> (being the Lords Day) to eat the Lords Supper,<sup>c</sup> to remember and shew the Lords death till he come, &c. In which words, note:

I. That the Apostle ordained this day to be kept holy: therefore a divine Institution.

II. That that Day is named the first day of the week; therefore not the Jewish seventh, or any other.

III. Every first day of the week: which sheweth a perpetuity.

IV. That it was ordained in the Churches of Galatia as well as of Corinth, and he settled one uniform order in all the Churches of the Saints: therefore it was universall.

V. That the exercises of this Day, were a collections for the poor (which appears by Acts 2, 42. and Justin Martyrs testimony, Apolog, 2.) which were gathered in the holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament: therefore it was spirituall.

VI. That he will have the collection (though necessary,) remooved, against his coming, least it should hinder his preaching: but not their holy mee-

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meeting on the Lords Day, for it was the time ordained for the publique worship of the Lord, which argueth a necessitie.

And in the same Epistle Saint Paul protesteth, that hee delivered them none other Ordinance, or doctrine, but *what he had received of the Lord.* In so much that he chargeth them, that *If any man think himself to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day, is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who, seeing so cleerely the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords Day, to be a Commandement of the Lord? The Iews confesse this change of the Sabbath, to have been made by the Apostles, *Peter Alphonsus in Dialog. contra Iudeos. Tit. 12.* They are therefore more blind and sottish than the Iews, who prophanely deny it.

At Troas likewise S. Paul, together with seven of the chief Evangelists of the Church, *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tichicus, &*

R 5

Trophi-

1 Cor.

14. 37.

Acts  
20. 4. 5  
6, &c.

*Trophimus*, and all the Christians that were there; kept the Holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords supper.

And as it is a thing to be noted, that Luke saith not, that the Disciples were sent for to hear Paul preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1. Cor. 11. 26. *Paul preached unto them*, &c. And that none kept those meetings but christians, who onely are called Disciples, Acts 11. 26. But at Philippi, whereas yet there were no Disciples, Paul is said to go on their Sabbath day, to the place where the Iewes and their Profelytes were wont to pray, and there preached unto them, Acts 16. 12, 13. So that it is as clear as the Sun, that it was the christians usuall manner, to passe over the Iewish seventh day, and to keep the Sabbath, and their holy meetings on the first day of the week. And why doth Saint John call this the Lords Day, but because it was a day known to be generally kept holy, to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the churches which the Apostles planted? Which  
S. John

Acts 1.  
21, 4,  
&c.

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S. John calleth the 6 *Lords day*: the father to stir up christians to a thankfull remembrance of their Redemption, by Christ his Resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the *Lords day*, because that all the Sanctification belonging to this new world, is in Christ; and from him, conveyed to christians. And because there cannot come a greater Authoritie, then that of *Christ and his Apostles*: nor the like cause, as the new creation of the World: therefore the Sabbath can never be altered from this day, to any other, whilest this world lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and settling of the church, nothing was done, but by the speciall order and direction of the Apostle, 1 Cor. 11. 34. 1 Cor. 14. 36 37. Tit. 1. 5. Act. 15. 6, 24. and the Apostles did nothing but what they had warrant for from Christ. 1 Cor. 11. 23.

To sanctifie then the Sabbath on the seventh day, is not a ceremoniall Law abrogated: but the Morall and perpetuall Law of God perfected. So that the same perpetuall commandment, which bound the Jews to keep the Sabbath on that seventh day, to celebrate y<sup>e</sup> worlds creation, binds Christians to solemnize the Sabbath on this seventh day, in memoriall of y<sup>e</sup> Worlds Redem-

b Rev  
7, 10.  
Mors  
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Lucæ  
c. 14.  
Heb. 2  
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Heb. 2  
11, and  
5, 9.

Redemption: for  $\S$  fourth commandment, being a Morall Law, requireth a seventh day to be kept holy for ever. And the Morallitie of this, as of the rest of the Commandements, is more religiously to be kept of us under the Gospell, than of the Iews under the Law, by how much we ( in Baptisme ) have made a more speciall Covenant with God, to keep his Commandements: and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit, to keep his Laws. And that this Commandement of the Sabbath ( as well as the other nine ) is Morall and perpetuall, may plainly appear by these reasons:

*Ten reason demonstrating the Commandement of the Sabbath to be Morall.*

**B**Ecause all the reasons of this Commandement are morall and perpetuall: And God hath bound us to the obedience of this Commandement with more forcible reasons, than to any of the rest. First, because he did fore-see, that irreligious men would either more carelessly neglect, or more boldly break this Commandement, than any other. Secondly, because that in the practice of this Commandement, the keeping of al the other consisteth; which makes God so often complain, that all his worship is neglected or overthrown, when the Sabbath

bath is either neglected or transgressed. It would make a man amazed (saith Mr. Calven) to consider, how oft, and with what *zeal and protestation*, God requireth all (that will be *his people*) to sanctifie the seventh day: Yea, how the God of *mercy* *mercilessly* punisheth the breach of this Commandement with cruel death: as though it were the sum of his whole honour and service.

And it is certain, that hee who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandements, so he may do it without discredit of his reputation, or danger of mans Law. Therefore God placed this commandement in the midst of the two tables, because the keeping of it, is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the mother of all religion, and good discipline in the Church. Take away the Sabbath, and let every man serve God when he listeth, and what will shortly become of religion, and the *Peace and Order*, which God wil have to be kept in his Church? the Sabbath day is Gods market-day for the weeks provision, wherein he will have us to come unto him, and buy of him *without silver or money*, the bread of Angels, and water of life, the wine of

Ier. 15

22.

Ezech.

29. 19.

30. 21.

24.

Ezech.

23. 38.

Neh. 9

4.

Ex Bo-

din. de

repub.

lib. 4.

cap. 4.

1 Cor.

14. 33.

40.

Esa. 55

1, 2.

Rev. 3  
18.

of the Sacraments , and Milk of the Word to feed our Souls: tryed Gold, to enrich our Faith: precious Eye-salve, to heal our spirituall blindnesse: and the *white Rayment* of Christs Righteousnesse, to cover our filthy nakednesse. He is not far from true pietie, who makes conscience to keep the Sabbath day: but he who can dispence with his conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true religion meaneth. For, of this commandement may that speech of S. Iames be verified; *He that faileth of one, is guiltie of all.* Seeing therefore, that God hath fenced this commandement with so many morall reasons, it is evident, that the commandement it self is morall.

Iam. 2  
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Gen. 2  
3.

2. Because it was commanded of God to Adam in his Innocency: whilest (holding his happinesse, not by Faith in Christs Merits, but by Obedience to Gods Law) he needs no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremonie, but an Essentiall part of Gods worship, enjoined unto Man, when there was but one condition of all men. And if it was necessary for our *first parents* to have a *Sabbath Day*, to serve God in their perfection, much more need their Posteritie to keep the Sabbath  
in

in the state, of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully prophane it?

3. Because it is one of the commandements which God spake with his own mouth, and twice *a wrote with his own fingers in Tables of stone*, to signify their authority and perpetuity, All that GOD wrote, were *morall and perpetuall* commandements, and those are reckoned ten in number. If this were now but an abrogated ceremony, then there were but nine commandements. The ceremoniall that were to be abrogated by Christ, were written all by Moses: But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no ceremoniall Law was put: to shew that they should be the perpetuall rules of the church, yet such as none could perfectly fulfil and keep, but onely Christ.

4. Because Christ professeth, *that he came not to destroy the morall Law*: and that the least of them should not be abrogated in his Kingdome of the new Testament. In so much, that *whoſoever breaketh one of the least of these ten commandements, and teacheth men so*, he should be called *the least in the Kingdome of Heaven*; that is, he should have no place in his church.

Now

Exod.  
34. 1.  
&c.

Dent.  
4. 13.

Dent.  
4. 4.

1 Reg.  
8. 9.  
Heb. 9  
3.

Matt:  
5. 17.

Matt.  
5. 19.

Now the Morrell Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioned the keeping of a Sabbath among his Christians, at the destruction of Jerusalem, about 42 yeares after his Resurrection. By which time, all the Mosaicall ceremonies (except eating of blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, *to pray that their flight be not in the winter, nor on the Sabbath Day.* Not in the winter, for that (by reason of the foulness of the wayes and weather) their flight should be more painful and troublesome unto them: not upon the Sabbath, because it should be more grievous to their hearts, to spend that day in toying to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now if the sanctifying of the Sabbath, on this day had been but ceremoniall; it had been no grief to have fled on this day, no more then on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to flee on the Sabbath day: and therefore wisheth his to pray unto God to prevent such an occasion: he plainly demonstrates, that the observation

Acts

15. 20.

21. 24

28.

Matt.

24. 20.

tion of the Sabbath is no abrogated ceremony, but a morrall Commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath; S. John will tell you that it was one the *Lords day*, Apoc. 1.10. if you will know on what day of the week that was, S. Paul will tell you, that it was on every *first day of the week*, 1, Cor. 16.1.

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the wars began) warned by an Oracle, all the christians in Jerusalem to depart thence and to go to Pella, a little town beyond Jordan: and so to escape the wrath of God, that should fall upon the city and Nation. If then a christian should not, without grief of heart, fly for the safety of his life on the Lords day, with what joy or comfort can a true christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day, in prophane and carnall sports, or servile labour? And seeing the destruction of Jerusalem was both a tipe and an assurance of the destruction of the world: who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the ceremoniall

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li. 7.  
cap. 12.  
Matth.  
24. 35.

Law was enjoined to the Jews onely, & not to the Gentiles: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of God, in y<sup>e</sup> state of innocency, when there was but one state of all men, and therefore enjoined to the Gentiles, as well as to the Jews. So that all Magistrates and Housholders were commanded to *constrain all Strangers*, (as well as their own Subjects, and Family) to observe the holy Sabbath, as appears by the fourth Commandement, and practice of Nehemiah. All y<sup>e</sup> ceremonies were a *partition wall* to separate Jews & Gentiles: But seeing y<sup>e</sup> Gentiles are bound to keep this Commandement as well as the Jews, it is evident that it is no Jewish ceremony. And seeing y<sup>e</sup> same authoritie is for the Sabbath, that is for marriage, a man may as well say, that marriage is but a ceremoniall Law, as the Sabbath. And remember that where marriage is tearmed but once the covenant of God, because instituted by God in the beginning: So the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the same beginning, both of Time, state, and perpetuities: therefore not ceremoniall.

The<sup>a</sup> corruption of our nature found in the manifest opposition of wicked men, & in y<sup>e</sup> secret unwillingnesse of good to sanctifie sincerely y<sup>e</sup> Sabbath, sufficient-

Isa. 56  
6.

Nehem  
13, 11.  
&c.  
Ephes.  
2. 14.

Prov. 2  
17.  
Matt.  
19, 6. 8  
a Niti-  
marin  
veritū,  
Htorar.  
Rom.  
7. 14.  
Gen. 1  
14.  
Iob. 9.  
9,  
Iob. 38  
31.  
Ames  
5, 1.



sufficiently demonstrateth, that the commandement of the Sabbath is Spirituall and Morall.

7. Because that as God by a perpetuall Decree made the Sun, the Moon, and other Lights in the firmament of Heaven, not onely to divide the day from the night, but also to be for a Signs, and for <sup>b</sup> Seasons, and for <sup>c</sup> dayes and for <sup>d</sup> yeares: so he ordained in the Church on earth, the holy Sabbath to be not onely the appointed season, for his solemn worship: but also the perpetuall rule & measure of time: So that as 7 dayes make a week, foure weekes a moneth, twelve moneths a yeare: so • seven yeares make a Sabbath of yeares, seven Sabbath of yeares a Iubilee, or 80 Iubilees, or 4000 yeares, or after Ezechiel 4000 Cubits, the whole time of the Old Testament, till Christ by his Baptisme and Preaching, began the state of the New Testament. Neither can I heere passe over without admiration, how the Sacrament of Circumcision continued in the Church 39 Iubilees, from Abraham, to whom it was first given, unto the Baptisme of Christ in Iordan: which was just so many Iubilees (after Bucholcerus accompt) as the world had continued before from Adam, to the birth of Abraham, Moses began his Ministry in the 80 yeare of his age

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d Solar. Sabbataris & Iubilee. Exod. 23, 12, 12. d  
dex Chr. Apud Ann. Mundi 1993.

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Christ enters upon his office in the eighty Jubile of the worlds age. Joseph was thirty yeares old, when he began to rule over Egypt, *Gen. 41. 46.* and the Levites began to serve in the Tabernacle at thirty yeares old: So Christ likewise, to answer these figures began his ministry in the thirtieth Jubile of Moses, and when he began to be thirty yeares of age, *Luke 3. 23.* in the midst of Daniels last week: and so (continuing his Ministry on earth three yeares and a half) finished our redemption, and Daniels period, by his innocent death upon the Crosse. The most of all the great Alterations, and strange Accidents, which fel out in the Church, came to passe either in a Sabbaticall yeare, or in a yeare of Iubile. For example:

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Robert  
Pont.  
Trea-  
tise of  
the last  
age,  
p. 17.

The seventy a weeks of Daniel beginning the first year of Cyrus, & the 3439 yeare of the world, contain so many yeares, as the world did weeks of years unto that time: and so many weeks of yeares as the world had lasted Iubilees. Daniels seventy weeks of yeares contained four hundred and 90 single yeares; the world before that time, 490 weeks or Sabbaths of yeares. Daniels period 70 weeks, the worlds seventy Iubilees: So that to comfort the Church for their seventy yeares captivity, which they had now

accor-

according to *Jeremies* a Prophecy, en-  
dured in *Babylon*, Gabriel tels Daniel,  
that at the end of 70<sup>b</sup> weeks or Sab-  
baths of yeares, that is, 70 times 7 yeeres,  
or 430 yeeres, their eternall redemp-  
tion from hell should be effected by  
the death of Christ, as sure as they  
were now redeemed from the captivi-  
ty of Babylon. This period of Da-  
niel, containing 70 Sabbaths, or ten  
Iubilees of yeares, began at the first  
liberty, granted the Iewes by Cyrus  
in the first yeare of his reign over the  
Babylonians, mentioned *Hezec.* 1. 1.  
and ends justly at the time that Christ  
died upon the crosse. <sup>a</sup> From the  
death of Christ, or the last end of Da-  
niels weeks to the seventy and one  
yeare of Christ, the world is measured  
by seven seals; or seven Sabbaths of  
yeares, making one compleat Iubilee.  
From the end of those seals, the world  
is measured to her end by <sup>c</sup> seven trum-  
pets, each containing 245 yeeres (as  
some conjecture, about 440 yeeres  
hence, the truth will appear: Enoch  
the seventh from Adam; having lived  
so many yeares, as there are dayes in  
the yeare, 365, was translated of God  
in a Sabbaticall yeare. Moses the se-  
venth from Abraham, as another E-  
noch, is buried of God, <sup>d</sup> but born in a  
Sabbaticall yeare of the world, 2373 &  
in the 777 yeare since the flood after  
<sup>e</sup> Broughtons computation ) is saved,

a Ier.  
25. 11.  
12.  
b Ezra  
1. 1.

a Rev.  
5. 8.  
c Re. 9  
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9. 7.  
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sition  
6. 8. 9.  
& his  
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world,  
pa. 12.  
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A. M.  
1430.  
Dent.  
34.  
Pont.  
Ibid.  
& Sea-  
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Buch.  
Chron  
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A. M.  
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nall  
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joy.  
Ila. 61  
Luk. 4

as a New Noah in a Reed Ark, and liveth a Builder of the Church; so long as Noah was building the Ark, 120 yeares. The promise was made to Abraham in a Sabbaticall year, being the 2023 of the World. The sixth yeare of Ioshuah, being 2500 yeares from the Creation of the world, wherein the land was possessed, and divided among the Children of Israel, was a Sabbaticall yeare, and the 250 Iubilee from the Creation of the world. At this yeare Moses begins his Iubilee, by which (as with a chain of thirtie links) he tyeth the parting of Canaans possession to the Israelites by Ioshuah; to the opening of the Kingdome of Heaven to all beleevers by Iesus. And so carryeth the church of the Iews by a <sup>b</sup> joifull stream of Iubilees from the Type to the substance, from Canaan to Heaven, from Ioshuah to Iesus; for Christ at the end of Moses thirtie Iubilees, and the beginning of the 20 yeare of his age at his Baptisme openeth heaven, and gives the cleereft vision of the blessed Trinity, that was seen since the world began. And by the silver trumpet of his Gospell, proclaims, according to the Prophecie of Esay: eternall Redemption to all that repent, and beleeve in him.

And the yeare of our Saviour Christs birth, being the 3948 of the

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the world, was at the end of a Sabbatical year; and the <sup>a</sup> 564 *Septenary* of the World. Moses maketh the common age of all men, to be ten times seven. Psalme 90. and every seventh year commonly produceth some notable <sup>a</sup> change or accident in mans life; And no wonder, for as *Hipocrates* affirmeth, that a child in his mothers womb, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth: which is alwayes either the ninth, or seventh moneth. At seven yeares old, the child casts his teeth, and receives new. And every seventh year after, there is some alteration or change in Mans life, especially at nine times seven, the *Climactericke* year, which by experience is found to have been fatal to many of those larned <sup>b</sup> men, who have been the chiefest lights of the Worly. And if they escaped that year, yet most of them have departed this life in a *septenary* year. Lamech dyed in the year of his life, 777. Methusalem, the longest liver of the sons of men, dyed when he began to enter his nine hundreth and 70 yeare. Abraham dyed, when he had

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age of  
the  
World  
pag. 12  
13, 27.  
<sup>a</sup> Ex-  
pertum  
est in  
plerif-  
que  
omni-  
bus 63  
annu  
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riculo  
& cla-  
de ali-  
qua ve-  
nire, &  
ant  
aut cor-  
poris  
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ris, aut  
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us, aut  
animi  
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dinis,  
Agel-  
lius l.  
1. 15,  
c. 7.

Aug. in Ep. ad Cajum nepotem exultat, se Climakteria communem seniorum omnium 63 evasisse. Bodin. de Repub. lib. 4. cap. 2. <sup>b</sup> Aristotle, Cicero, Bernard, Bocas, Erasmus, Luther, Melancton, Sincerus.

or She  
 was,  
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 tur,  
 Bodin.  
 de Re-  
 pub.  
 lib. 4.  
 cap. 3.

lived 25 times 7 yeeres. Iacob when  
 he had liven 21 times 7 yeers. Da-  
 vid, after hee had lived 12 times 7  
 yeeres. So did Galen, so did Pétrarch,  
 who (as Bodin noteth) dyed on the  
 same day of the yeere that he was  
 born: so did the Maiden Queen<sup>a</sup> Eli-  
 zabeth, of blessed and never-dying  
 memory, who came into this world  
 the Eve of the Nativitie of the blessed  
 Virgin Mary: and went out of this  
 World on the Eve of the Anuncia-  
 tion of the Virgin Mary. Hippocrates  
 dyed in his 15 *septenary*. *Hirone*, and  
*Isocrates*, in their 13. *Plini*, *Bartolus*, &  
*Cæser*, in their 8 *septenary*. And *Iohan-  
 nes de temporibus*, who lived 361 yeeres,  
 dyed in<sup>a</sup> the 53 *septenary* of his life.  
 The like might be observed of innu-  
 merable others. And indeed, the whole  
 life of a man is measured by the Sab-  
 bath: for how<sup>b</sup> many yeeres soever a  
 man liveth here, yet his life is but a  
 life of seven dayes multiplyed: so that  
 in the number of 7 there is a mysticall  
 perfection, which our understanding  
 cannot attain unto.

All which Divine disposition of ad-  
 mirable things, so oft by sevens, call  
 upon us to a continuall meditation of  
 the blessed Seventh-day Sabbath, in  
 knowing and worshipping GOD in  
 this life: that so from Sabbath, to  
 Sabbath, we may be translated to  
 the eternall glorious Sabbath of rest  
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and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole course of the world is drawn, and guided by a certain chain of Gods providence, disposing all things in number, measure, & weight: All times are therefore measured by the Sabbath, so that time and the Sabbath can never be separated: And the *b* *Angell* sweares, that this *measuring of time* shall continue, till that time shall be no more: And as the Sabbath had his first institution in the *a* *first Book* of the Scriptures, so hath it his confirmation in the *b* *last*: and as this Book doth authorize this day, so this day graceth the Book: in that the matter thereof was revealed upon so holy a day, the Lords revelation upon the Lords Day. As well therefore may they pul the Sun, Moon, and Stars out of the Heavens, as abolish the Holy Sabbath (Times Mete-rod) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the firmament) for the distinction of times.

8. Because that the whole Church by an universall consent, ever since the Apostles time, have still held the

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quentat Ecclesia. Nam hoc quoniam ita faciendum sit disputare, insolentissimæ insanix est. Aug. Epist. 118. ad Ian. Synod. Col. par. 9. cap. 9. Ignat. ad Magnes.

aWisd.  
11. 17.  
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proem  
Chro.  
b Rev.  
10. 6.  
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pus est  
terrum  
mundanum  
duratio  
extinse-  
cus  
obser-  
vata,  
H.  
Wolph  
Chr.  
cap. 1.  
Tem-  
pus  
cum  
mundo  
cepit,  
& una  
desin-  
tum  
est. sb.  
4 Gen.  
1. 3.  
b Rev.  
1. 10.  
c Si  
quid  
horum  
cora  
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orbem  
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a Apo-  
 log. 2.  
 b Ori-  
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 Exod.  
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 Epist.  
 ad lan.  
 119. c.  
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 ad Cas-  
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 c Au-  
 gust. de  
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 serm.  
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 d 1. sal.  
 87, 3.  
 Aug.  
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 251, &  
 154.  
 Conc.  
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 phius  
 Chr. l.  
 1. cap.  
 10.  
 Muss.  
 Bpont  
 possil.  
 Dom.  
 Pasch.  
 Matth.  
 27, 52.  
 Godo-  
 man. Annal. Ann. Man. 8515.

commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the week, to be the institution of Christ and his Apostles.

The Synode, called *Synodus Coloniensis*, saith, that the Lords Day hath been famous in the Church ever since the Apostles time, *Ignatius* Bishop of *Anteoch*, living in *S. Iohns* time, saith, *Let every one that loveth Christ, keep holy the Lords Day, rememred by his Resurrection, a which is the Queen of dayes, in which death is overcome, and life is sprung up in Christ.* *Iustin. Martyr*, who lived not long after him, sheweth, how the Christians kept their Sabbath on the Lords Day, as we do. *b Origen*, who lived about 180 yeers after Christ, shews the reason why the Sabbath is translated to the Lords Lay. *c Augustine* saith, That the Lords Day was declared unto the Church by the Resurrection of the Lord upon that Day. *Et ex illo cepit habere festivitatem suam*, and by Christ it was first ordained to be kept holy. And in another place, that the Apostles appointed the Lords Day to be kept with all religious solemnitie, because that upon that Day our Redeemer rose from the dead, which also is therefore called the Lords Day.

As therefore *d David* said of the *etie* of God, so may I say of the Lords Day,

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*Glorious things are spoken of the Day of the Lord: for it was the Birth-day of the world, the first day wherein all creatures began to have being. In it, Light was drawn out of darknesse. In it, the Law was given on Mount Sinai. In it, the Lord rose from death to life. In it, the Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it, the Holy Ghost descended upon the Apostles. And it is very probable, that on the seventh Day, when the seven Trumpets have blown, the cursed Iericho of this world shall fall, and our true Iesus shall give us the promised possession of the heavenly Canaan.*

He that would see the uniform consent of Antiquitie, and practice of the Primitive church in this point, let him read *Eusebius Ecclesiasticall history, lib. 4. c. 23. Tertullian lib. de Idolatria, c. 14. Chrys. Sermon. 5. de resurrectione. Constitut. Apost. lib. 7. cap. 37 Cyril, in Iohan. lib. 12. cap. 58.* Of this judgement are all the sound new writers. See Fox on the Rev. 1. 10. Bucer. in Matt. 12, 11. Gualt. in Malac. 3. Hom. 23. Fulke on *ſ Rhemists Test. Rev. 1. 10. Chem. Exam. Con. Trid. par. 4. De diebus Festis, Wolph. Chronol. lib. 2. cap. 1. a Armin. Thes. in 4. precept. and innumerable others. Learned Iunius shall speak for all: Quamobrem cum Dies Dominicus, &c. Wherefore seeing the Lords Day*

a 1oth.  
6, 13.  
b Rev.  
10. 7.  
c Ang.  
ad Ca-  
sui.  
Ephes.  
26, &  
ad lan.  
119. c.  
19.  
Aug.  
Serm.  
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151, &  
154, &  
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lect. in Gen. 23.

Day is both by the fact of Christ, (viz. his Resurrection, and often appearing to his Disciples upon that day,) by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; ineptie faciunt, they do foolishly, who say that the observation of the Lords day is of tradition, and not from the Scripture, that by this meanes they might establish the traditions of men. And again. The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came unto their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a *b* signe and document for ever, betwixt him and his people, that he is Iehovah by whom they are sanctified; & therefore must one of them be worshipped: & upon the pain of death, chargeth his people for ever to keep this memoriall unviolated. But this end is, morall and perpetuall: Therefore the Sabbath.

*b* Exod  
31. 13.  
14, &c.  
Eze. 20  
12. 20,  
Ezech.  
46. 1, 2  
3. &c.  
Exod.  
35. 2.  
Armin  
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Sabbath is morall and perpetuall  
 What God hath perpetuallly sanctified, let  
 no man ever presume to make common  
 or prophane. Upon this ground it is,  
 that the Commandement tearmes this  
 day, the Sabbath of the Lord thy God.  
 And God himself calls it, his holy  
 day. And upon the same ground like-  
 wise, the old Testament consecrated all  
 their Sabbaths and holy dayes, to the  
 worship and honour of God alone.  
 To dedicate therefore a Sabbath to  
 the honour of any creature, is grosse  
 idolatry. For the first Table makes it  
 a part of Gods worship, to have a  
 Sabbath to his honour: So doth *Levit.*  
*23. 3, 37, 38, &c.* and *Ezech. 20. 20.*  
*Nehem. 9. 14.* the Sabbath is put for the  
 whole worship of God. And our Saviour  
 teacheth, that we must worship the Lord  
 God onely, *Matth. 4.* and therefore keep a  
 Sabbath to the onely honour of God.  
 The holy Ghost notes it as one of  
 Ieroboams greatest sins: That he or-  
 dained a feast from the device of his own  
 heart, *1 King. 12. 33.* And God threat-  
 neth to visit Israel for keeping the  
 dayes of Baalim: that is, of lords, as pa-  
 pists do of Saints, *Hos. 2. 13.* but saith  
 that such forget him. And so indeed  
 none are lesse carefull in keeping the  
 Lords Sabbath, than they who are  
 most superstitious observers of mens  
 holy dayes. The Church of Rome  
 therefore commits grosse idolatry.

First,

Acts  
10. 15

Isa. 58  
13.

Reade  
II.  
Wol-  
phius  
Chr. de  
Tem.  
lib. 2.  
cap. 4.  
p. 118.  
& 7.  
p. 104,  
&c.

First, in taking upon her to ordain Sabbaths, which belongs onely unto the Lord of the Sabbath to do.

Secondly, in dedicating those holy-dayes to the honour of creatures, which in effect is to make them sanctifying gods.

Thirdly, in tying to those dayes, Gods worship, prayers, fasting, and merits.

Fourthly, in exacting on these dayes of mens invention, a greater measure solemnity and sanctification, then upon the Lords Day, which is Gods commandement, which in effect is to prefer Antichrist before Christ. Our church hath justly abolished all superstitions and idolatrous feasts: and onely retains a few holy-dayes to the honour of God alone, and easing of servants, Deut. 5. 14. though long custome forceth to use the old names, for civill destination: As *Luke* used the prophane names of *Caster* and *Pollux*, *Acts* 28. 11. and christians of *Fortunatus*, 1. Cor. 16. 17. *Mercurius* Rom. 16. 14. and *Jews*, of *Mardocheus day*. 2. Mac. 15. 37.

10. Lastly, the examples of Gods judgements on sabbath-breakers, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them.

them, who are willfull prophaners of the Lords Day.

The Lord ( who is otherwise the God of mercy ) commanded Moses to stone to death the man, who ( of a *presumptuous minde* ) would openly go to gather sticks on the Sabbath day. The fact was small; True : but his sin was the greater , that ( for so small an occasion ) would presume to break so great a commandement.

*Nicanor* offering to fight against the Jewes on the Sabbath Day, was slain himself, and 35000 of his men.

A husband-man grinding corn upon the Lords Day, had his meal burnt to ashes.

Another carrying corn on this day, had his barn , and all his corn therein burnt with fire from heaven the next night after.

Also a certain Noble-man (prophaning the Sabbath usually in hunting) had a child by his wife with a head like a dog, and with ears and chaps, crying like a hound.

A covetous Flax-wife at Kinstat in France, *Anno*. 1559. using with her maides to work at her trade on the Lords day , it seemed unto them, that fire issued out of the flax, but did no harm : the next Sabbath it took fire indeed , but was quickly quenched : but not taking warning by this, the third Sunday after, it

Num.  
5. 23.

1 Mac.  
8. 27,  
18.

Cant.  
Mag.  
del. 13  
cap. 6.  
Disp.  
de tem  
pore,  
term.  
1. 17.  
Tho.  
Cant.  
1. 2. de  
lapidio  
Temp.  
admir.  
vindi&  
div.  
Theo.  
hif.  
Iohan,  
Fin. 1.  
3. de  
Mira-  
culis.

it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive and unburnt.

Stows  
Abridg  
ment.  
Anno  
1582.  
Discite  
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moniti  
Domi-  
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Chri-  
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On the 13 of January, *Ann. Dom.* 1582, being the Lords Day, the Scaffolds fell in Paris Gardan, under the people, at a Bear-baiting, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the Lords day to be in a Theater beholding carnall sports, then to be in the Church, serving God with the spiritual works of Piety.

Many fearefull examples of Gods judgements by fire, have in our dayes bin shewed upon divers towns, where the prophanation of the Lords Day hath been openly countenanced.

*Stratfort upon Avon* was twice on the same day twelve-moneth (being the Lords Day, almost consumed with fire: chiefly for prophaning ſ Lords Sabbath, & for contemning his Word in the mouth of his faithfull Ministers.

*Teverton* in *Devonshire*, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Iudgement on the Town, for their horrible prophanation of the Lords Day, occasioned, chiefly, by their

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their Market on the day following. Not long after his death, on the third of Aprill, *Anno Dom. 1598.* God (in lesse then half an houre, consumed, with a sudden and fearfull fire, the whole Town, except only the church, the Court-house, & the Almes-houses, or a few poor peoples dwelling, where a man might have seen 400 dwelling houses all at once on fire, and above fiftie persons consumed with the flame. And now again, since the former edition of this book, on the fift of August *Anno 1612.* (14 yeeres since the former fire) the whole Town was again fired, and consumed, except some thirtie houses of poor people, with the School-house, and Almes-houses. They are blind, who see not in this the anger of God. God grant them grace when it is next built, to change their Market-day, and to remove al occasions of prophaning the Lords Day. Let other Towns remember the Tower of *Siloe*, *Luke 13.4.* and take warning by their neighbours chastisements; fear Gods threatnings, *Ierem. 17.7.* and beleeeve Gods Prophets, if they will prosper, *1 Chron. 20.20.*

Many other examples of Gods judgements might be alleadged; but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the Lords day; proceed in thy

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prophanation: it may be the Lord will make thee the next example, to teach others to keep his Sabbath better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressours of his Sabbaths at the last day.

Thus we have proved, that the commandement of the Sabbath is Morall, and that the change of it from the Seventh, to the first day of the week, was instituted by the authoritie of Christ, and of his Apostles. But as in promulgating of the Law, diuers ceremonies peculiar to the Jews, were annexed, the rather to bind that people to the more carefull performance thereof, as to the first commandement, their deliverance from Egypt, shadowing their redemption from Hell: to the fifth commandement, length of dayes in Canaan, typing eternall life in Heaven: to the sixth commandement, Abstinence from blood and things strangled, figuring the care to abstain from all kinde of Murther; and to the whole Law, the ceremony of *Parchement-lace*, putting them in minde to keep within the limits of the Law. So likewise to the fourth commandement were added some Ceremonies which peculiarly belonged to the Jews, and no other people: as first, the *double* & *Sacrifices* appointed for them on the sabbath

Num.  
35, 38.

a Num  
38, 9.  
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Sabbath Day, shadding how God will be served on the sabbath, with greater obedience than on the week dayes. Secondly, the *b rigid, and strict* *causing from making of Fire, c dressing of meat,* and all bodily labour, both *d remem* *bring* them of their full deliverance by Moles conduct from the fiery Furnace, and slavery of Egypt, upon *e that day*: as also shadding unto them the eternall redemption of their Souls from hell, by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation: shadding to the Jews, that Christ by his death, and resting on their sabbath, in the Grave, should bring them rest and ease, from the burthen and yoke of the Legall ceremonins, *which neither they nor their Fathers were able to bear.* Acts. 15, 10. Coloss. 2, 16, 17.

And howsoever in Paradise before mans Fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremony, but an Argument of perfection: yet after the Fall, it became ceremonial and subject to change in respect of the restauration by Christ; as Mans life before the fall, being Immortall, became afterwards mortall: and nakednesse being an ornament before, became afterwards a shame: and Marriage became

T 2

a type

b Exod  
35, 43.  
c Exod  
16, 23  
d Dent  
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e It  
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Exod.  
12, 15.

a type of the *Mysticall union* betwixt Christ and his *Church*, Ephes. 5. And to fulfill the Ceremonies (added for the Iews sake unto the Sabbath) Christ at his Death rested in the grave all the Iewish Sabbath Day; and by that rest, fulfilled all these ceremoniall necessities. Now, as the ceasing of ceremonies annexed to the 1, 5, and 6 Commandements, and to Marriage, did not abolish those commandements, and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the moralitie of the commandment of the Sabbath; so that though the ceremonies be abolished, by the access of the Substance; & the Shadow overshadowed by the Body; (which is Christ) yet the holy rest (which was commanded and kept, before either the Iews were a people, or those ceremonies annexed to the Sabbath) still continued as Gods perpetuall law, whereby all the posteritie of Adam are bound to rest from their ordinary busines, that they may wholly spend every seventh day in the solemn worship, and onely service of God their creator and redeemer; but in the substance of the fourth commandement, there is not found one word of any ceremony.

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The chief objections against the morality of the Sabbath, are three.

1. That of Paul to the Galatians, *Ye observe dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the moral sabbath, (which we call the Lords Day; and which he himself ordained according to Christs commandement in the same churches of Galatia and Corinth, and kept himself in other churches) but he speaks of the Iewish dayes, and times, and yeeres, and the keeping of the Sabbath on the seventh Day from the creation, which he tearmeth *shaddows of things to come*, abolished now by Christ the body; and in the Law are called sabbaths, but distinguished from the morall sabbath.

Object  
Gal. 4.  
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1 Cor.  
16, 1.  
and 14  
37.  
Acts  
20, 7.

Col. 2,  
17.  
Levit.  
23, 37,  
38.

2. That of Paul to the Colossians: *Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the sabbath dayes.* But here the Apostle meaneth the Iewish ceremoniall sabbaths, not the Christian Lords Day, as before.

Object  
2.  
Col. 2,  
16.

3. That of the same Apostle to the Romanes, *This man esteemeth one day above another day; and another counteth every day alike, &c.*

Object  
3.  
Rom.  
14, 15.

But S. Paul makes no such account: for the question there is not between Iew and Gentiles, but between the stronger and weaker Christians; The stronger esteemed one day above another,

Rom.  
15, 1,

ther, as appears in that there was a day both commanded and received in the church, every where known and honoured by the name of the Lords day. And therefore Paul saith here, that he that observed this Day, observed it unto the Lord. The observation whereof, because of the change of the Iewish seventh day, some weak Christians (as many now-a-days) thought not so necessary: so that if men (because the Iewish day is abrogated) will not honour and keep holy the Lords Day, but count it like other dayes: it is an argument (saith the Apostle) of their weaknesse, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

*The true manner of keeping holy the  
Lords Day.*

**N**OW the sanctifying of the Sabbath consists in two things. First, In resting from all servile and common businesse, pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means, which belong to our spirituall life.

*For the first.*

**I.** The servile and common works, from which we are to cease, are generally

tally all civill works from the least to the greatest.

*More particularly :*

First, from all the workes of our calling, though it were *reaping in the time of harvest.*

Secondly, from carrying burthens, as Carriers do : or riding abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the Sabbath Day, because all occasion of traveling or labouring with them should be cut off from man. GOD gives them that Day a rest, and he that without necessity, deprives them of their rest on the Lords Day : the *groanes* of the poor tyred beasts, shall, in the day of the Lord, rise up in *Judgment* against him. Likewise such as spend the greatest part of this day in trimming, painting and pampering of themselves, like *Iezabels*, doing the devils work upon Gods Day.

Thirdly, from keeping of Faires or Markets, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be to be ravished in spirit upon the Lords Day. In a word, thou must on that day cease in thy calling to do thy work ; that the Lord by his calling, may

T 4

do

Exod.

31, 20,

30.

Exod.

31, 13

14.

Exod.

31, 15

&c.

Exod.

34. 21

Nehe.

13, 39

Ier. 17

21, 22,

27.

Deut.

5, 14.

Rom.

8, 21.

Deut.

24, 4.

1 Cor.

9, 2.

Nehe.

10, 15

16, 17

do his work in thee: For whatsoever is gotten by common working on this day, shall never be blessed of the Lord: but it will prove like Achans gold, which being got contrary to the Lords commandement, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as thieves, who bought and sold in his Temple, (which was but a ceremony shortly to be abrogated:) is it to be thought, that he will ever suffer those to escape unpunished, who (contrary to his commandement) buy and sell on the sabbath Day, which is his perpetuall Law? Christ calleth such, sacrilegious Theeves; and as well may they steal the communion cup from the Lords Table, as steal from God the chiefeft part of the Lords Day, to consume it in their own lusts. Such shall one day find the Iudgements of God heavier then the opinions of man.

Iſa. 58

23, 24.

Pſa. 37

Fifthly, from all recreations, and sports, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which do more steal away our affections from the contemplation of heavenly things, then any bodily work or labour. Neither can there be unto any man (that *delighteth* in the Lord), any greater *delight or recreation*, than the sanctifying of the Lords Day.

Day. For can there be any greater joy for a person condemned, than to come to his Princes house to have his pardon sealed? For one that is deadly sick, to come to a Physician that can cure him? Or for a prodigall child, that fed on husks with y Swine, to be admitted to eat the Bread of Life at his Fathers Table? Or for him who fears for sin the tidings of death, to come to hear from God the assurance of eternall life? If thou wilt allow thy self, or thy servant recreation; allow it in the six dayes which are thine: not on the Lords Day, which is neither thine nor theirs. No bodily recreation therefore is to be used on this day: but so far as it may help the soul to do more cheerfully the *service of the Lord.*

Sixtly, from *grosse feeding, liberall drinking* of Wine, too strong drink, which may make us either drowzy, or unapt to serve God with our hearts and minds.

Seventhly, from all talking about wordly things, which hindereth the sanctifying of the *sabbath*, more than working, seeing one may work alone, but cannot talk but with others.

He that keeps the sabbath onely by resting from his ordinary work, keeps it but as a Beast. But rest on this day, is so commanded to Christians, as it is an help to sanctification: and la-

Ephes.

5, 18,

19.

Rom.

2, 11.

Deut.

23, 47.

Isa. 58

13.

bour so far forbidden as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the sabbath not allowed, much more those that are altogether at all times unlawful, Who without mourning can indure to see Christians keep the Lords Day, as if they celebrated a feast rather to Bacchus, then to the honour of the Lord Iesus, the Saviour and Redeemer of the World? For having served God but an houre in outward shew, they spend the rest of the Lords Day, in *sitting down to eat and drink, and rise up to play*: First, balasting their bellies with eating and drinking, and then feeding their lusts with *playing and dawning*. Against which prophanation, all holy Divines, both old and new, have in their times most bitterly inveighed. In so much, that Augustine affirmeth, that *it was better to plough then to dance upon the Sabbath Day*.

Now in the Name of Almighty God (who rested, having created Heaven and Earth:) and of his eternall Son Iesus, and Redeemer of his church, who shall shortly come, on the dreadful day of Doom, to judge all men according to the obedience which they have shewed to his commandments; I require thee w<sup>th</sup> readest these

1 Cor.

10. 7.

Exod.

31. 7.

18. 19.

Melius

enim

atque

quam

saltare

in sab-

bato.

Aug.

in tit.

Psalm.

91.

Acts

17. 31

Rom.

1. 13,

&amp;c.

1 Thes.

5. 8,

&amp;c.



these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of Robin-hood, Morice-daunces, Wakes, and May-games, be exercises that God will bless and allow on the Sabbath Day. And seeing that no action ought to be done that day, but such as whereby we either bless God, or look to receive a blessing from God: how darest thou do those things on that blessed day, on which thou darest not to pray to God to bestow a blessing on it to thy use? Hear this, and tremble at this, O prophane youth of prophane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he had reserved for his own praise and worship: Let men, in defence of their prophanenes, object what they will, and answer what the devill

2. Tim.  
1. 7. 6. 2

a Rev.  
18, 11.  
This  
was  
the last  
and  
heav-  
iest  
curse  
that S.  
Iohn  
wished  
spiri-  
tually  
Babyl-  
on,

devill puts in their mouthes; yet I would wish them to remember, that seeing it is an ancient tradition in the church, that the Lords *second coming* shall be upon the *Lords Day*, how little joy they should have, to be overtaken in those carnall sports, to please themselves: when their Master should find them in spirituall Exercises, serving him. The prophanest wretch would then wish rather to be taken kneeling at prayers in the church, then skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus dance on the Lords Day, (contrary to the Lords commandement) they do but dance about the pits brink; and they know not which of them shall first fall therein. Whereinto being once fallen, without repentance, no greatnesse can exempt them from the vengeance of that great GOD, whose commandement (contrary to their knowledge and conscience) they do thus presumptuously transgresse. If then Gods commandements cannot deterre thee: nor Gods Word advise thee: I say no more, but what S. Iohn said before me, *a He which is filthy, let him be filthy still.*

*For the second.*

2. The consecration of the sabbaths rest consists in performing three sorts of duties: First, before; Secondly, at; Thirdly,

Thirdly, after the publike exercises of the church.

The duties to be performed before the publike exercises, are;

I. To give over working betimes on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants being tyred with labour, and watching the night before, are so heavy, that when you should be serving God, and *hearing what his spirit saith unto his church*, for your souls instruction; you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the church, and the shame of your selves: therefore the Lord commands us not onely to keep Holy: but also to Remember a fore-hand the sabbath day, to keep it holy, by preparing our hearts, and remooving all businesse that might hinder us *to consecrate it as a glorious Day unto the Lord*. Therefore whereas the Lord in the other commandements, doth but either bid or forbid: he doth both in this commandement, and that with a speciall *memorandum*; As if a Master should charge his servant to look well unto ten things of great trust; but to have a more speciall care to remember one of these ten, for divers weightie reasons, should not a faithfull servant

Rev.  
1, & 3.

Isa. 56  
1, & c.  
& 58,  
13, & c.

servant that loves his Master, shew more special care unto that thing above all other businesses?

Exod.  
16, 23,  
&c.

Thus Moses taught the people over-night to remember the Sabbath, and it was an holy custome among our fore-fathers, when at the ringing to Prayer on the Eve before, the Husbandman would give over his labour in the Field: and the Trades-man his work in the Shop, and go to Evening Prayer in the Church, to prepare their souls; that their minds might more cheerfully attend Gods worship on the Sabbath Day.

Exod.

9, 24.

1 Cor.

7, 5.

Gen.

35, 2.

1 Thes.

4, 4.

1 Sam.

21, 5.

Exod.

19, 16

Psal. 9

22.

Ecclef.

4, 17.

2. To possesse that night *thy vessell in Holinesse & Honour*: that thou mayest present thy soul more purely in the sight of God the next morning.

3. To rise up early in the Morning on the Sabbath Day. Be carefull therefore to rise sooner on this day, then on other dayes: by how much the service of God is to be preferred before all earthly businesses: For there is no *Master to serve so good as God*; and in the end, no work shall be better rewarded than his service.

4. When thou art up, consider with thy self, what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy self there-

therefore before thou goest to Church, what grievous sins thou hast committed the week past; confesse them unto God, and earnestly pray for the pardon and forgiveness of them, and so reconcile thy self with God in Christ. Renue thy vows to walk more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wantest. But especially pray, that thou mayest have grace to hear the Word of God read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher, to speak something that may kill thy sin, and comfort thy soul: which thou mayest do in this, or the like sort. Col. 4. 3.

*A Morning Prayer for the Sabbath Day.*

O Lord most high, O God eternall, all whose works are glorious, and whose thoughts are very deep: there can be no better thing, than to praise thy Name, and to declarn thy loving kindnesse in the morning, on thy holy and blessed Sabbath Day. For it is thy will and Commandement, that we should sanctifie this day in thy service and praise: and in the thankfull remembrance, as of the creation of the world

Psalme  
91, 1, 8  
3.

1 Chro  
29, 11,  
&c.

a Here  
thou  
mayest  
con-  
fesse  
what-  
soever  
sin of  
the last  
week  
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thy  
con-  
science  
b Iohn  
1, 29;

world by the power of thy Word: so of the redemption of Mankind by the death of thy Son. *Thine* (O Lord) *I confesse, is greatnesse, and power, and glory, and victory, and praise; for all that is in Heaven and earth is thine: Thine is the kingdome, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praise thy glorious Name; that whereas I a wretched sinner, having so many wayes provoked thy Majesty to anger and displeasure, thou notwithstanding, of thy favour and goodnesse, (passing by my prophanenesse and infirmities) hast vouchsafed to adde this sabbath again unto the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Iesus Christ thy Son (whose glorious Resurrection thy whole church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled *Lambe, which taketh away the sins of the world.* And let thy Holy spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newnesse of life, and holines of conversation. And

as

of thy mercy , thou hast brought me to the beginning of this blessed day: so I beseech thee, make it a day of Reconciliation, betwixt my finfull soul and thy Divine Majesty. Give me grace to make it a day of Repentance unto thee, that thy goodnesse may seal it to be a day of pardon unto me : and that I may remember that the keeping Holy of this day is a commandement which thine own finger hath written: that on this day I may meditate on thy glorious works of our creation and redemption , and learn how to know and to keep all the rest of thy holy Lawes and commandements. And when anon I shall with the rest of the holy Assembly appear before thy presence in thy House , to offer unto thee our Morning sacrifice of praise and Prayer , and to hear what thy Spittit , by the preaching of thy Word , shall speak unto thy servant: O let not my sins stand as a Cloud , to stop my prayers from ascending unto thee , or to keep back thy Grace from descending by thy Word into my heart. I know , O Lord , and tremble to think ; that three parts of the good seed falls upon bad ground : O let not my heart be like the *Hig-way*, which through hardnesse, and want of true understanding , receives not the Seed, till the evill one commeth, and carcheth it away : nor like to the

Matt.  
13. 3.  
and  
Luke  
8. 25.

stony ground, which heareth with  
 joy for a time, but falleth away as soon  
 as persecution ariseth for thy Gos-  
 pels sake: nor like the Thorny ground,  
 which by the cares of this world, and the  
 deceptfulnesse of riches, choketh the word  
 which it heareth, and makes it altogether  
 unfruitfull: but that, like unto the  
 good ground, I may hear the Word,  
 with an honest and good Heart, under-  
 stand it, and keep it, and bring forth fruit  
 with patience, in that measure that thy  
 Wisdome shall think meet for thy  
 glory, and mine everlasting comfort.  
 Open likewise, I beseech thee, O  
 Lord, the door of utterance, unto thy  
 faithfull servant, whom thou hast sent  
 unto us, to open our eyes, that we may  
 turn from darkenes to light, and from the  
 power of Satan, unto God; that we may  
 receive forgivenesse of sins\*, and inheri-  
 tance among them which are sanctified  
 by faith in Christ. And give me grace  
 to submit my self unto his Ministe-  
 ry, as well when he terrifieth me with  
 judgements, as when he comforteth  
 me with thy Mercies, and that I may  
 have him in singular love for his works  
 sake; because he watcheth for my  
 soul, as he that must give an account  
 for the same unto his Master. And  
 give me grace to behaue my self in  
 the holy Cōgregation with come-  
 lineffe and reverence, as in thy pre-  
 sence, and in the sight of thy holy An-  
 gels.

Col. 4.  
8.

Acts.  
26, 18.

1 Thes.

5, 13.

Heb.

13, 17.

1 Cor.

11, 10.

Ephes.

3, 10.

2 Pet.

2, 12.



gels. Keep me from drowziness and sleeping, and from all wandering thoughts, and worldly imaginations: sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable Doctrines, which shall be taught unto us out of thy Word. And that, through the assistance of thy holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which godlesse and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient Servants) may make my chief delight to consecrate it to thy glory & honour, not doing mine own wayes, nor seeking mine own wil, nor speaking a vain word; but that ceasing from the works of Sin, as well as from the works of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that eternall Sabbath, which in unspeakable joy & glory I shall celebrate with thy *Saints and Angels*, to thy praise and worship in thy heavenly Kingdome for evermore. Al which I humbly crave at thy hands, in the name and mediation of my Lord Iesus; in that form of Prayer which he hath taught me: *Our Father, &c.*

Isa. 66  
33.

Having thus in private prepared thine own soul, if thou hast the charge of a family, call all thy household together, read a Chapter, and pray as in the week dayes: but remember so to dispatch these private preparations and duties, as that thou and thy family may be in the church, before the beginning of Prayers: Else our private exercises are rather an hindrance than a preparation. And as thou ( and thy household ) do go in all reverence towards the church, let every one meditate thus with himself.

*Things to be meditated as thou goest to the Church.*

Psal.  
104. 4.

1. **T**HAT thou art going to the Court of the Lord, and to speak with the great God by prayer, and to hear his Majesty speak unto thee by his Word, and to receive his blessing on thy soul, and thy honest labour, in the six dayes last past.

Psal.  
43. 1, 2

2. Say with thy self by the way: As the Hart brayeth for the rivers of waters, so panterh my soul after thee, O God. My soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God? For a day in thy courts is better then a thousand orherwhere: I had rather be a door-keeper in the House of my God, then to dwell in the Taberna-

Psal.  
84. 10.

bernacles of wickednesse. Therefore I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thine holy Temple.

3. As thou entrest into the church, say, *How fearfull is this place? This is none other but the house of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, O Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple: therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry, have mercy also upon me, and hear me. Doubtlesse, kindnesse and mercy shall follow me all the dayes of my life, and I shall remain a long season in the house of the Lord* And this is that preparation, or looking to our feet, whereto Solomon adviseth us, before we enter into the house of God.

*The second sort of duties which are to be performed at the time of the Holy assembly.*

**W**hen Prayers begin, lay aside thine own private meditations:

Psalms.  
5. 8.

Genes.  
28. 16,  
17.  
1 Cor.  
14. 25.

Psalms.  
26. 8.

Psalms.  
27. 4.

Psalms.  
27. 6.

Psalms.  
23. 6.

Eccle.  
4. 27.

1 Cor.

13, 14.

Act

2, 2, 46

and 4.

31.

2. Exec.

5, 1.

b Ecc.

46, 10.

Psalm.

110, 3.

c Cam

Ro-

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venio,

jeiuno

Sabb-

to, cū

hic sū,

non

jeiuno,

Sic &amp;

m, ad

quam

forte

Eccle-

siam

vene-

ris, ejus

morem

seiva, si

cui-

quam

non

vis

esse

scanda

lo, nec

quen-

quam

tibi.

Ambr.

Conf.

Aug.

Ep. ad. Rom. Luke 4, 30, Luke 19, 48.

and let thine Heart joyn with the Minister and the whole Church, as being one Body of Christ; and because that God is the God of order, he will have all things to be done in the Church with one heart and accord, and the exercises of the Church are common and publike. It is therefore an ignorant pride, for a man to think his own private prayers more effectually than the publike prayers of the whole Church, Solomon<sup>a</sup> therefore adviseth a man not to be rash, to utter a thing in the Church before GOD. Pray therefore when the<sup>b</sup> Church prayeth, sing when they sing, and in the action of kneeling standing, sitting, and such indifferent ceremonies (for the avoiding of scandall, the continuance of charity, and in testimony of thine obedience) <sup>c</sup> conform thy self to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: so the eyes of all that were in the Synagogue, are said to be fastned on Christ whilest he preached, and that all the people hanged upon him when they heard him. Remember y<sup>e</sup> thou art there as one of Christ Disciples, to learn the knowledge of Salvation, by  
the

*the remission of sins, through the tender mercy of God, Luke 7, vers. 7.*

Be not therefore in the School of Christ, like an idle boy in a Grammar-School, that often heareth, but never learneth his lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a child: Christ detesteth it in thee. To the end therefore that thou maist the better profit by hearing, mark,

1. The coherence and explication of the Text.

2. The chief summe or scope of the holy Ghost in that Text.

3. The division or parts of the Text.

4. The doctrines: and in every doctrine the proofs, the reasons, and uses thereof.

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confused, then labour to remember,

1. How many things be taught which thou knewest not before, and bee thankfull.

2. What sins be reprov'd, whereof thy conscience tells thee that thou art guilty,

guilty, and therefore must be amended.

3. What vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.

But in hearing, apply every speech as spoken to thy self, rather by God then by man: and labour not so much to hear the words of the preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, *did not our hearts burn within us, whilst he opened unto us the scriptures?* And thus to hear the Word, hath a <sup>a</sup> blessing promised thereto. It is the acceptable <sup>b</sup> sacrificing of our selves unto God. It is the <sup>c</sup> surest note of Christs Saints: The <sup>d</sup> truest mark of Christs sheep: the <sup>e</sup> apparantest signe of Gods Elect: the very blood, as it were, which uniteth us to be the <sup>f</sup> spirituall kindred, Brethren and sisters of the son of G O D. This is the best Art of memory for a good hearer.

*When the sermon is ended.*

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to G O D by an after prayer, and singing of a Psalm:

Isaiah

2, 3.

Acts

10, 33

1 Cor.

17, 25.

Gal. 4,

14.

1 Thes.

2, 13.

Rev. 2

7.

Luk.

14, 32.

a Luk.

11, 28.

b Rom.

15, 16.

c Dent.

33, 3.

d Ioh.

10, 27.

e Ioh. 8

47. and

18, 37.

f Luke

8, 21.

Mark.

3, 35.

Plalme: and when the blessing is pronounced, stand up to receive thy part therein, and heare it, as if *Christ himself* ( whose Minister he is ) did pronounce the same unto thee: for in this case it is true: *He that heareth you, heareth me*: and the sabbath day is Blessèd, because God hath appointed it to be the Day, *Wherein by the mouth of his Ministers, he will blesse his people, which hear his Word, and glorifie his Name.* For though the sabbath Day in it self be no more blest then the other six dayes, yet ( because the Lord hath appointed it to holy uses above others ) it doth as far excell the other dayes of the Week, as the consecrated bread, which we receive at the Lords Table, doth the common bread which we eat at our own Table.

1. If it be a communion day, draw neer to the Lords Table, in the wedding Garment of a faithful and penitent heart, to be partaker of so holy a Banquet.

And when Baptisme is to be administered, stay and behold it with all reverent attention, that so thou mayest: First, shew thy reverence to Gods ordinance: Secondly, that thou mayest the better consider thine own engrafting in the visible body of Christs Church: and how thou performest the vows of thy new covenant. Thirdly, that thou

Exec.

46, 10.

Luk.

10, 16.

Num.

6, 23,

27.

mayest repay thy debts in praying for the Infant which is to be Baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme, by his Blood and Spirit. Fourthly, that thou mayest assist the Church in praising God, for grafting another member into his mystical Body. Fifthly, that thou mayest prove whether the effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the vertue of his Resurrection: and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to be a free man of Christs Corporation; having a voyce or consent in the admission of others into that holy Society.

1 Cor.  
16, 1.  
1 Cor.  
9, 5, 6,  
7, &c.

3. If there be any *Collection* for the Poor, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability.

And thus far of the duties to be performed in the holy Assembly.

*Now of the third sort of duties after the holy Assembly.*

AS thou returnest home, or when thou art entred into thy House, meditate a little while upon those things which thou hast heard. And as the *clean Beasts which chew the cud*; so must thou bring again to thy

Lev.  
11, 3.

thy  
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knee  
ex  
blest  
halt  
thou  
thy  
made  
close  
in  
and  
by  
in t  
ner  
coro  
or m  
gry  
mea  
teste  
fals  
poor  
man  
Luk  
form  
poo  
Lan  
will  
wor  
day  
dot  
Chu  
Chi  
thou  
as



thy remembrance, that which thou hast heard in the Church: And then kneeling down; turn all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a direction to thy life; and a consolation unto thy Soul. For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to Dinner, in that reverent and thankfull manner before prescribed, remember, according to thine ability, to have one or more poore Christians, whose hungry bowels may be refreshed with thy meat; imitating Holy Iob, who protesteth, that *he did never eat his morsels alone, without the good company of the poor and Fatherlesse*; that is the Commandement of Christ our Master, Luke 14, 13, Or at least wise, send some part of thy Dinner to the poor, who lyes sick in the back Lane, without any food. For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, O blessed Child of G O D, *I was an hungry, and thou gavest me meat, &c.* And for as much as thou hast done it for my sake,

Ps. 119  
11.

Matt.  
13, 19.

Iob 31  
17, 18.

Heb. 9  
22.  
Dent.  
15, 10.  
&c.  
Matth.  
25, 35.  
&c.

If thou  
bee a  
private  
man,  
either  
per-  
form  
these  
holy  
duties  
by thy  
self, or  
joyn  
with  
some  
godly  
Family  
in the  
perfor-  
mance  
of the  
Acts

17, 18.

Heb. 5

14.

Matr.

20. 10

James

5, 15.

2 Dent.

6, 7.

30.

Heb. 6

1.

b Heb.

5, 14.

*to the least of these my brethren, I take it  
in as good part, as if thou hadst done it,  
mine own self.*

When dinner is ended, and the Lord praised, call thy Family together, examine what they have learned in the sermon: commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their wils or minds may be as good. Turn to the Proofs which the Preacher alleadged, and rub those good things over their memories again. Then sing a Psalm or more. If time permit, thou mayest teach and examine them in some part of the catechisme, conferring every point with the proofs of the holy Scripture. This will both increase our knowledge, and sharpen our memory, seeing by experience we find, that in every trade they who are most exercised, are ever best expert. But in any wise, remember so to dispose all these private exercises, as that thou mayest be with the first in the holy congregation at the Evening Exercise; where behave thy self in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After Evening Prayer, and at thy supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either be-  
fore,

fore, or after supper, if the season of the Year and Weather do serve.

1. Walk into the fields, and meditate upon the Works of GOD: <sup>a</sup>for in every creature thou mayest read, as in an open Book, the Wisdome, Power, Providence, and Goodnesse of Almighty God: And how that none is able to make all these things in the variety of their forms, vertues, beauties, life, motions, and qualities, <sup>b</sup>but our most glorious God.

2. Consider how gracious he is, <sup>c</sup>that made all these things to serve us.

3. Take occasion hereby to stir up both thy self and others to admire and adore his Power, wisdom, and Goodnesse: and to think what ungrateful wretches we are; if we wil not (in all obedience) serve and honour him.

4. If any neighbour be sick or in any heavinesse, go to visite him; If any be fallen at variance, help to reconcile them.

To conclude, Three sorts of works may lawfully be done on the sabbath Day.

1. Works of Piety, which either directly concern the Service of God, though they be performed by bodily labour, as under the Law the Priests did labour in killing & dressing the Sacrifices, and burning them on the Altar. And Christians under the Gospel

a Psal.

91, 5,

& 19,

1, &c.

and 3,

1, 3.

&c.

Rom.

1, 19,

20.

Plu-

sentem.

narrat

queli-

ber

Herba

Deum,

b Esai.

40, 16.

c Psal.

8.

Matt.

25, 35.

Iam. 5

14, &c

Matt.

10, 5.

**Acts.** Gospel, when they travell far to the  
**1, 1.** places of gods worship, it is but a  
**Reg.** Sabbath dayes Iourney, like to that of  
**4, 12.** the *Shunamite*, who travelled from  
 home, to hear the Prophet on the  
 Sabbath Day, because she had no tea-  
 ching neer her own dwelling. And  
 the Preacher, though he laboureth  
 in the sweat of his brows, to the  
 wearying of his Body, yet he doth  
 but a Sabbath dayes work: For the  
**Math.** holy end sanctifieth the work, as the  
**23, 17,** *Teraple* did the *Gold*, or the *Altar* the  
**19.** gift thereon. Or else such bodily  
 labour, whereby the people of God  
 are assembled to his worship: as the  
**Num.** founding of Trumpets under the *Lare*,  
**10, 3, 2** or the ringing of Bels under the *Go-  
 spell*.

**I I.** Works of Chirity, as to save  
 the life of a *a man*, or of *a beast*,  
 to *c fodder*, *water*, and *dresse cattell*: To  
 make honest *d provision* of meat and  
 drink, to refresh our selves, and to  
*e relieveth the poor*, to *visit the sick*, to  
*make f collection for the poor*, and such  
 like.

**I I I.** Works of necessity, not fai-  
 ned, but present and imminent, and  
 such as could not be ptevered before,  
 nor cannot be deferred unto another  
 day. As to resist the Invasion of *En-  
 mies*, or the Robberies of *Theeves*, to  
 quench the rage of Fire, and for *Physi-  
 cians* to stanch, or let blood, or to cure  
 any

**Reg.****19, 8.****Mathe****3, 4.****b. Mathe****12, 13.****c Luke****13, 15.****d Mathe****12, 1.****e Hebr.****p, 12.****1 Cor.****11, 12.****34.****f 1 Cor.****16, 1.**

any other desperate disease, and for Midwives to help women in labour: Mariners may do their labours: Soldiers being assailed may fight: and Postes may ride for the publike good, and such like. On these or the like occasions, a man may lawfully work: Yea, and when they are called, they may upon any of these occasions go out of the Church, and from the Holy Exercises of the Word and Sacraments: provided all wayes, that they be humbled, that such occasions fall out upon that day and time: and that they take no Money for their pains on that day, but onely for their stuff, as in the fear of G O D, and conscience of his Commandement.

When the time of rest approacheth, retire thy self to some private place: and knowing that in the State of corruption no man living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in his Thoughts, Words, and Deeds, humbly crave pardon for thy defects, and reconcile thy self unto God, with this or the like Evening Sacrifice.

*A private Evening Prayer for the Lords Day.*

O Holy, a holy, holy, Lord God of Sabbath! Suffer mee, who am but *b* dust and ashes, to speake unto thy

Nun-  
cius  
precept  
exci-  
pitur a  
Sabbat-  
to.  
ind.  
Com-  
ment.  
sup.  
Num.  
13, 5.

a Isa. 6  
3.  
b Gen.  
18, 27.

thy most glorious Majesty. I know that thou art a *consuming fire*. I acknowledge that I am but withered  
 b *stubble*. My *c sins* are in thy sight, and Satan *d stands at my right hand* to accuse me for them; I come not to excuse, but to *e judge* my self worthy of all those judgements, which thy justice might most justly inflict upon me, a wretched creature, for my sins and transgressions. The Number of them is so great, the Nature of them so grievous, that they make me seem vile in mine own eyes, how much more loathsome in *thy sight*? I confesse they make me so far from being worthy to be called thy son, that I am altogether unworthy to have the name of thy meanest *servant*. And if thou shouldest but recompence me according to my deserts, the earth (as weary of such a sinfull burthen) should open her mouth, and swallow me up, like one of Dathans family, into the bottomlesse pit of Hell. For if thou diddest not spare the Naturall Braches, those Angels of glorious excellency; but hurledst them down from the *Heavenly habitations*, into the pains of Hellish darknesse, to be kept unto damnation, when they sinned but once aganist thy Majesty, & didst expell our first parents out of *Paradise*, when they did but transgresse one of thy Lawes: alas, what vengeance

a Heb.

18, 30.

b Job.

25, 21.

c Psal.

51, 3.

d Zach.

3, 12.

e Cor.

13, 31.

i Sam.

6, 32.

Luk.

15, 21.

Psal.

106.

17.

a Pet.

2, 4.

Gen.

3.

grace may I expect, who have not  
 offended in one sin onely : *heaping*  
*daily sin upon sin*, without any  
 true repentance, *drinking iniquitie as it*  
*were water*, ever powring in, but never  
 powring out any filthinesse : and have  
 transgressed not one, but All thy holy  
 Laws and commandements ; Yea,  
 this present day, which thou hast  
 straightly commanded me to keep  
 Holy, to thy praise and worship. I  
 have not so Religiously kept and ob-  
 served, nor prepared my Soul in  
 that holinesse and chastity of Heart,  
 as was fit, to meet thy blessed Ma-  
 jesty in the holy Assembly of thy  
 Saints. I have not attended to the  
 Preaching of thy Word, nor to the  
 administation of thy Sacraments,  
 with that humility, reverence, and  
 devorion, that I should. For though  
 I was present at those Holy Exercises  
 in my body, yet, Lord, I was overtaken  
 with much drowzinesse : And when I  
 was awake, my minde was so distra-  
 cted, and carried away with vain and  
 worldly thoughts, that my Soul  
 seemed to be absent, and out of the  
 Church. I have not so duely (as I  
 should) meditated with my self, nor  
 conferred with my Family, upon those  
 good instructions which we have  
 heard and received out of thy ho-  
 ly Word, by the publike Ministry.  
 For default whereof, Satan hath

X

stohn

Rom.  
 2, 5.  
 Job 13  
 16,

a Here  
 con-  
 fesse  
 what-  
 soever  
 thou  
 hast  
 done  
 that  
 day by  
 confes-  
 sion,  
 com-  
 muni-  
 on, &  
 then  
 fetch-  
 ing  
 from  
 thy  
 heart, a  
 deep  
 sigh,  
 say:  
 a Psal.  
 105, 6.  
 I am, a  
 13.  
 Rom.  
 5, 20,

stolen the most part of those instru-  
 ctions out of my Heart, and I wret-  
 ched creature have forgotten them, as  
 though they had never bin heard. And  
 my Family doth not thrive in know-  
 ledge and sanctification under my  
 government as they should. Though  
 I know, where many of my poor  
 brethren live in want and necessitie,  
 and some in pain, and comfortlesse:  
 yet I have not remembred to releve  
 the one with my almes, nor the  
 other with consolations: but I have  
 feasted my self, and satisfied mine  
 own lusts. I have spent the most part  
 of the day in idle talk, vain sports and  
 exercises. Yea, Lord, I have, &c. And  
 for all these my sins, my Conscience  
 cryes guilty, thy Law condemnes me,  
 & I am in thy hand, to receive the Sen-  
 tence & Curse that is due to the wil-  
 full breach of so holy a Commande-  
 ment. But what if I am by the Law  
 condemned: yet, Lord, thy Gospel as-  
 sures me that thy mercy is above all  
 thy works: that thy grace transcends  
 thy Law, & thy goodnesse delighteth  
 there to reign, where sins do most  
 abound. In the multitude therefore  
 of the Mercies and Merits of I E S V S  
 CHRIST my Saviour, I beseech  
 thee, O LORD, (who despisest not  
 the sighing of a contrite heart, nor  
 desirest the death of a penitent sinner)  
 to pardon and forgive me all those  
 my



my sins, and all the errours of this day, and of my whole life, and free my soul from that Curse and Iudgement which is due unto me for them: Thou that diddest iustifie the contrite *Publican*, for foure words of confession, and receivedst the *Prodigall Child* (when he had spent all the stock of thy grace) into favour upon his Repentance: pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. Oh spare me, and received me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Harlots*, and *Sinners*, that upon Repentance sued to thee for grace? shall I alone be excluded from thy mercy? Far be it from me to think so; for thou art the same God of mercy unto me, that thou wast unto them, and *thy compassions never fail*. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe Iustice against me a sinner: but exercise thy long sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those bloody wounds, bitter Death, and Passion, which thy blessed Son, my onely Saviour hath suffered for me. Him (in whom onely thou art well pleased) I offer unto thee for all my sins, wherewith

Ezech.  
33. 11Luke  
18. 33Matt.  
11. 31,  
32.Lam. 3  
22.

Heb.  
12, 24.

thou art displeased: Him my Mediatour, the request of whose blood, *speaking better things than that of Abel*, thy mercy can never gain-say. Illuminate my understanding; and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times, have been taught me out of thy holy Word, that I may remember thy commandements, to keep them, thy judgements to avoid them, and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord, I resigne my self to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbaths in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an eternall Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly kingdome for evermore, Amen.

And then calling thy Family together; shut up the Sabbath with the Meditations and prayers before prescribed for thy family. And the Lord will give thee that night a more sweet & quiet rest then ordinary, & prosper thee

thee the better in all the labours of the week following.

*Thus far of the ordinary Practice of Piety, both in private and publike.*

*Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.*

**T**he extraordinary Practice of Piety, consists either in Fasting, or Feasting.

*1. Of the Practice of Piety in Fasting.*

There are divers kinds of fasting: First, <sup>a</sup> a constrained Fast, as when men either have not food to eat, as in the <sup>a</sup> *Famine of Samaria*; or having food, cannot eat it for heaviness or sickness, as it befell them who were in the <sup>b</sup> *Ship with Saint Paul*. This is rather Famine, than fasting.

Secondly, A naturall Fast, which we undertake physically, for the health of our body.

Thirdly, A civill Fast, which the Magistrate enjoyneth for the better maintenance of the common-wealth, that by using Fish as well as flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast, as the forty dayes Fast of *Moses* and *Elias*, the types, and of Christ the substance. This is rather to be admired, than imitated.

Fifthly, A daily Fast, when a man is careful to use the creatures of GOD

<sup>a</sup> 1le  
junif  
Eos-  
tum.  
<sup>22</sup> Kin  
6, 26.  
<sup>b</sup> Acts.  
27, 33.  
<sup>a</sup> Phy-  
sic nm.  
Nihil  
pericu-  
lous  
haberi  
dine  
corpo-  
ris ex-  
treme  
bona;  
detra-  
henda  
sunt  
ergo  
per ie-  
junif  
redun-  
dantia  
ne na-  
tura  
sue  
ponde-  
re fra-  
cta  
con-  
bar.  
Basil.  
Hom.  
1.  
3 Poli-  
ticum.  
4 Mira-  
culo-  
sum.  
5 Quo-  
tidia-  
num.

a 1 Ti.

3, 3.

Tit. 2,

3.

Prov.

31, 4, 5

6. Re-

ligio-

sum.

2 Cor.

6, 4, 5.

b Iesu-

mum

in Pa-

radiso

præ-

scrip-

tum

est: re-

ferere

igitur

ieiunii

cani-

tiem,

Basil.

Hom.

c. de

ieiun.

Exod.

19, 3.

Lev.

23.

Matth

6, 17.

and 9,

15.

a Qui

ieiun-

nat,

Ange-

lorum

viam

vivit,

&amp; cum

pan-

cissimi

s contentus est,

Amilindine cum illis asso-

ciatur, Basil. Hom. de ieu.

with moderation, that he is not made heavier, but more cheerfull, to serve God, and to do the duties of his calling. This is specially to be observed of a Ministers and Iudges.

Sixtly, A religious Fast, which a man voluntarily undertakes, to make his body and his soul the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely we are to treat. The Religious Fast is of two sorts, either private, or publike.

#### 1. Of a private Fast.

THAT we may rightly perform a private Fast, four things are to be observed; first, the Author: secondly, the time and occasion: thirdly, the manner: fourthly, the ends of private fasting.

#### 1. Of the Author.

The first that ordained Fasting, was God himself in b *Paradise*: and it was the first Law that God made, in commanding Adam to abstain from eating the forbidden fruit. God would not pronounce nor write his law without Fasting, and in his law commands all his people to fast. So doth our Saviour Christ teach all his Disciples under the New Testament likewise. By religious Fasting a man comes neereſt ſ life of a Angels, and to do Gods wil

on

on earth, as it is done in heaven. Yea, Nature seemeth to teach man this duty, in giving him a little mouth, and a narrow throat : for Nature is content with a little, Grace with lesse. Neither doth Nature and Grace agree in any one act better then in this exercise of religious Fasting : for it strengthneth the memory , and cleareth the minde, illuminateth the understanding , and bridleth the affections, Mortifieth the flesh, and preserveth chastity; preventeth sicknesse, and continueth health; it delivereth from evils, and procureth all kind of blessings.

By breaking this fast , the Serpent overthrew the first Adam, so that he lost Paradise; But by keeping a Fast, the second Adam vanquished the Serpent, and restored us into Heaven. Fasting, was she who covered Noah safe in the Ark, whom Intemperance uncovered, and left stark naked in the vineyard. By fasting, Lot quenched the flame of Sodom, whom drunkenness scorched with the fire of Incest. Religious fasting, and talking with God, made Moses face to shine before men , when Idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It rapt Elias in an Angelicall Coach to Heaven: when voluptuous Ahab was sent in a bloody Chariot to Hell. It made Herod beleieve that Iohn Baptist should live after

Natura  
os par-  
vum &  
gutture  
arctum  
homi-  
ni de-  
dit,

Quam-  
diu je-  
juna-  
vit.  
Adam,  
in Pa-  
radiso  
fuit;  
come-  
dit, &  
ejectus  
est.  
Hieron

Præce-  
ptum  
esse  
jeju-  
nium  
video,  
quibus  
autem  
diebus  
non  
opor-  
teat je-  
junare,  
& qui-  
bus  
opor-  
teat  
præce-  
pto  
Domi-  
ni vel  
Aposto-  
lorum  
non in-  
venio  
defini-  
tum,  
Aug.  
ad Cass.  
1. Jan.  
Ep. 86.  
Indif-  
fa en-  
ter je-  
junan-  
dum,  
ex ar-  
bitrio,  
non ex

death by a blessed Resurrection: when after an intemperate life, he could promise nothing to himself, but eternal death and destruction, O divine Ordinance of a divine Author!

### 2. Of the Time.

The holy Scripture appoints no Time under the New Testament to fast: but leaves it unto Christians own free Choyce: Rom. 14. 3, 1 Cor. 4. 7, to fast as occasion shall be offered unto them, Matth. 9. 15. As when a man becomes an humble and earnest suiter unto God for the pardon of some grosse sin committed; or for the prevention of some sin, whereunto a man feels himself by Satan solicited: or to obtain some speciall blessing which he wants: or to avert some Iudgement which a man fears, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his spirit, that he may more cheerfully power forth his soul unto God by prayer. Vpon these occasions a man may fast a *day or longer*, as his occasion requires, and the constitution of his body, and other needfull affaires will permit.

### 3. Of the manner of a private Fast.

The true manner of performing a private imperio nove discipline a pro temporibus, & causis n-  
minicisq;que, Tert. advers. Psych. Mont. hæc retiens pri-  
mus erat, qui jejuniorum leges præscripsit. Euseb. Eccl.  
hist. lib. 5. c. 18. ex Apol. a Lev. 23, 32. Ios. 6, 7.  
a Sam. 3, 3. b Hest. 4, 14.

private fast, consists partly in outward, partly in inward actions.

The outward actions are, to abstain for the time that we fast: first from all *a worldly businesse* and labour, making our fasting day, as it were a *sabbath day*, Levit. 23, 28. For worldly businesse will distract our minds, from holy devotion.

Secondly, from all manner of food, yea from *b bread and water*, so far as health will permit: 1. That so we may acknowledge our own indignity, as being unworthy both of life and all the means for the maintenance thereof. 3. That by afflicting the body, the soul which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly *c revenge* upon our selves, for abusing our liberty in the use of Gods creatures. 4. That by the hunger of our bodies, through want of those earthly things, our souls may learn to hunger more eagerly after spirituall and heavenly food. 5. To put us in minde, that as we abstain from food, which is lawfull, so we should much more abstain from *d sin*, which is altogether unlawfull.

Thirdly, from good and costly *e Apparell*, that as the abuse of these, puffes us up with pride, so the laying aside of their lawfull use may witnesse our humility. And to this end in auncient

X 5

times

a Luke  
23, 28,  
56,  
1 Joel.  
14. and  
1. 15.

b a Sam  
9, 35.  
Ezra.  
10, 6.  
Dan.  
10. 3.  
Ester 4  
16.  
A 3s  
9, 9.  
c 1 Cor.  
7, 1.  
d Quid  
prodest  
vacua-  
re cor-  
pus ab  
escis,  
& ani-  
mum  
repleat  
pecca-  
tis?  
Aug.  
de  
temp.  
Ser m.  
46.  
e Exod.  
33, 5, 6

2 Hebr.

4, 1, 2.

Ion.

3, 5, 6.

Joel 1

13.

Matth.

11, 21.

times they used (especially in publick fasts) to put on a *Sackcloth*, or other coarse apparell. The equiry hereof still remaineth; especially in publike fasts: at what time to come into the Assembly with *starched bands*, *crisped hair*, *brave apparell*, and *decked with flowers or perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

ba Sam

12, 16.

Joel 1,

13.

Hebr. 4

3.

1 Kings

11, 27.

c Si so-

la gula

pecca-

vis, so-

la jeju-

net, &amp;

suffi-

cit.

Si vero

pecca-

verunt

&amp; mē-

bra cō-

tera,

curnon

jeju-

nent &amp;

spas

Bern.

Serm.

Qua-

diag.

Fourthly, from the full *measure of ordinary sleep*: That thou maist that way also humble thy body, and that thy soul may watch and pray, to be prepared for the comming of Christ. And if thou wilt break thy sleep early and late for worldly gain, how much more shouldest thou do it for the Service of God? And if Ahab (in imitation of the godly) did in his fast lye in sackcloth, to break his sleep by night; what shall we think of those who on a Fasting Day will yeeld themselves to sleepe in the open Church?

Fifthly, and lastly, from all outward pleasures of our senses. So that as it was not the *c*throat onely that sinned, so must not the throat onely be punished: and therefore we must endeavour to make our eyes, (as at all times, so especially on that day) to fast from beholding vanities: our Eares from hearing mirth or musick, but such as may



may moove to mourn : our Nostrils from pleasant smells , our Tongues from lying , dissembling and slander- ing: yea , the use of the Marriage-bed must be omitted in a religious reve- rence of the Divine Majesty. That so nothing may hinder our true humi- liation , but that all may be signes that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things.

1. Repentance. 2. Prayer.

Repentance hath two parts.

I. Penitency for sins past.

II. Amendment of life in time to come.

This Penitency consists in three things. First, an inward insight of sin, and sense of misery. Secondly , a be- wailing of thy vile estate. Thirdly, an humble and particular confession of al thy know sins.

1. Of the inward insight of sin, and sense of misery.

This sense and insight will be effe- cted in thee : First , by considering thy sins , especially thy grosse sins, according to the Circumstances of the time when , place where, manner how , and Person with whom it was committed. Secondly, the Majesty of GOD against whom it was done ; and the rather , because thou diddest such things against him since he be- came

Meta-  
miles,  
meta-  
noia.

a Matt.  
9, 15.

Can  
the  
Chil-  
dren  
mourn-  
ne?  
then  
shall  
they  
fast.

And  
Marke  
and  
Luke  
for  
mourn  
have  
fast.

Exam-  
ples.

Pfal. 6  
and 22  
and 38  
and 39  
and 10  
remies  
Lam.

Joel 2  
22, 17.  
Jer. 32  
18, 19,  
20.

came a Father unto thee, and bestowed so many sweet Blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sin: how grievously God had plagued others for the same fault, and how that no means in Heaven or Earth could deliver thee from being eternally damned for them, had not the son of God so lovingly dyed for thee. Lastly, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction unlesse thou doest prevent him by speedy and unfained repentance. Let these and the like considerations so prick thy Heart with sorrow, that melting for remorse within thee, it may be dissolved into a Fountain of tears, trickling down thy mournfull cheeks. This mourning is the beginning of true Fasting: and therefore oft times a put for fasting, the first and principall part, for the whole action.

2. *Of the bewayling of thine own estate.*

*Bewailing, or lamentation, is the pouring out of the inward mourning of the heart, by the outward meanes of the voyces and tears of the eyes. With such filiall earnestnesse & importunitie in prayer, is our heavenly Father well pleased. Nay, when it is the fruits of his spirit, and the effects of our faith: he cannot be displeased with it. For if he*  
heard

heard the moanes which extremitie wrung from *Ismael* and *Hagar* : and heareth the cry of the young Ravens, and roaring of Lyons, how much rather will he hear the *mournesfull lamentation* which his own children make unto him in their misery?

3. *Of the humble confession of sins.*

In this action thou must deal plainly with God, and acknowledge all the sins thou knowest, not onely in generall, but also in particular. This hath been the manner of all Gods children in their Fasts : First, because that without *confession* thou hast no promise of mercy, or forgivenesse of sins. Secondly, that so thou mayest acknowledge God to be just, and thy self unrighteous. Thirdly, that by the numbring of thy sin, thy heart may be the more humbled and pulled down. Fourthly, that it may appear, that thou art truly penitent : for till God hath given thee grace to repent thou wilt be more ashamed to confesse thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously wil God deal with thee : for if thou doest acknowledge thy sins, God is faithfull and just to forgive thee thy sins : and the blood of *Iesus Christ his Son* shall cleanse thee from all thy sins.

To help thee the better to perform these three parts of penitence, thou

Genel  
31, 17.  
Iob 39  
3.  
Psalm  
147.  
Psalm  
104.  
11,

1 Sam.  
7.  
Ezek. 9  
&c.  
Dan. 6  
Neh. 1.

Prov.  
28, 13.  
Psalm  
91. 3.  
&c.  
Psalm  
51, 4.

1 Ioh.  
1. 7, 9.

thou mayest diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: that thou mayest see Gods curse and Iudgements on others for the like sins, and be the more humbled thy self.

Thus far of the first part of Repentance, which is penitency.

The other part, which is Amendment of life, consists first, in devout Prayers, secondly, in devout Actions.

Deeds  
prosen  
che.

This devout Prayer, which we make in time of fasting, is either deprecation of evill, or craving needfull good things.

1 King  
30. 11

Psalm  
35. 15.

Deprecation of evill is, when thou beseechest GOD for Christ thy Mediators sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those Iudgements which are due unto thee for thy sins: And as *Benhadad*, because he heard that the *King of Israel was mercifull*, prostrated himself unto him with a Rope about his neck: so because thou knowest that the *King of Heaven is mercifull*, cast down thy self in his presence, in all true signes of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles:) and doubtlesse thou shalt find him most mercifull.

The craving of needeful good things, is, First, a fervant and faithfull begging

ging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy *fi*as. Secondly, to renew thy heart by the holy Ghost, so that sin may daily decay, and righteousness more & more encrease in thee. Lastly, in desiring a supply of *faith*, *patience*, *chastity*, and all other graces which thou wantest: and an increase of those which GOD of his mercie hath bestowed upon thee already.

*Thus far of prayer in Fasting.*

The devout actions in fasting are two. First, Avoiding evill. Secondly, Doing good.

1. Of avoiding evill.

This Abstinence from evill, is that which is chiefly signified by thy Abstinence from food, &c. & is the chief end of fasting, as the Ninivites very well knew. *A day of b Fast, and not fasting from sin, the Lord abhorreth.* It is not the vacuity of the stomach, but the puritie of the Heart that GOD respecteth: If therefore thou wouldest have God to turn from thee the evill of affliction, thou must first turn away from thy self the evill of transgression. And without this fasting from evill, thy Fast favours more noysome to GOD, than thy breath doth to Man. This made GOD so often to reject the Fast of the Iewes. And as thou must endeavour to avoyde all

fin:

condemnationem, Isai. 1. 15.

Phil. 4  
6.  
a: Tim  
5, 5.  
blon. 3  
8, 10.  
pul-  
chrum  
est cor-  
poris  
ieiunium  
cum sic  
animus  
a vitiis  
ieiun-  
nus.  
Hier.  
ad Ce-  
lant.  
Epi. 14  
ieiuna  
a malis  
actibus,  
abstine  
a malis  
sermo-  
nibus,  
conti-  
ne a  
cogita-  
tionibus  
peccatis.  
Cyril.  
in Lev.  
Cap. 10  
Isa. 66  
2, &c.  
Zach.  
7, 5, 7.  
Non  
possum  
ferre  
ini-  
quitate  
& in-

a Quid  
prodest  
ieiunia-  
ti cor-  
pus  
absti-  
nentia,  
si ani-  
mus  
intem-  
perat  
super-  
bia? Vi-  
num  
non  
bibere,  
& ira  
ine-  
briari?  
Carni-  
bus  
non  
vesci,  
& de-  
ore,  
omni-  
esca-  
sordidus  
egredi  
male-  
dictum  
aut  
men-  
dacium?  
Max.  
Epist.  
a Quid  
cibus  
absti-  
nent,

fin : so especially that fin , where-  
by thou hast provoked God either to  
shake his Rod at thee , or already to  
lay his chastening hand upon thee.  
And do this with a resolution , by  
the assistance of Gods grace , never  
to commit those sins again. \* For  
what shall it profit a man, by Absti-  
nence to humble his Body, if his Minde  
swell with Pride? Or to forbear Wine  
and strong Drink , and to be drunk  
with Wrath and Malice? Or to let no  
flesh go into the belly : when Lyes,  
Slanders , and Ribauldry ( which are  
worse then any meat ) comes out of  
the mouth? To \* abstain from meat,  
and to do mischief , is the Devils fast,  
who doth evill, and is ever hungry.

## 2. Of doing good works.

The good works, which as a Chri-  
stian thou must do every day , but  
especially on thy <sup>b</sup> fasting day , are  
either <sup>y</sup> works of Piety to God, or the  
works of charity towards thy brethren.

First, the works of Piety to God, are  
the practice of all the former duties,  
in the sincerity of a good conscience,  
and in the sight of God.

Secondly , the works of Charitie  
towards our Brethren are , <sup>c</sup> forgi-  
ving wrongs, remitting debts to the poor,  
that

& mala agunt, demones imitantur, quibus culpa adeſt,  
& cibus deest. Isidor. <sup>b</sup> Vis orati- nem tuam volare ad  
caelum? Fac illi duas alas. Ieiunium & Eleemoſynam  
Aug. c Iſa. 58, 6, &c. Zach. 7, 9, 20.

that are not well able to pay; but especially in giving alms to the poor, that want relief & sustenance: Else we shal, under pretence of godlinesse, practise miserableness, like those, who will pinch their own bellies, to defraud their labouring servants of their due allowance. As therefore Christ joyned *Fasting, Prayer, and Almes*, together in Precept: so must thou joyn them together, like *Cornelius*, in practice: And therefore be sure to give at the least so much to the poor on thy Fasting day, as thou wouldest have spent in thine own dyet, if thou haddest not fasted y day. And remember, *that he that soweth plentifully, shall reap plentifully*, 2 Cor. 9. 6. and that this is a speciall sowing day. Let thy fasting so *afflict thee*, that it may refresh a poor Christian: & rejoyce y thou hast dined and supped in another, or rather that thou hast feasted hungry Christ in his poor members.

In giving alms, observe two things: first, the Rules: secondly, the Rewards.

1. *Rules in giving of Alms, and doing good works.*

I. They must be done in obedience of Gods Commandement: Not because we think it to be good, but because

Y

God

condidit, Greg. in Psal. cap. 44. e Jejunium tuum te castigat, sed aliorum lætificat, Ang. Ser. de temp. 64. Accipiat esuriens Christus quod jejunans manus accipit Christianus, Aug. de temp. Ser. 157. Beatus qui operatur ut alii panem: imitant enim Christum, qui animam suam posuit pro fratribus suis. Cyril. in Lev. lib. 10.

a Qui  
jejunat  
ut par-  
cat,  
non ad  
Dei  
glo-  
riam  
jejunat  
sed,  
sub-  
stantia  
sua  
parcat.  
Chry-  
sost. in  
Matt.  
b Matt  
6.  
c Acts  
10, 30.  
d Non  
Deo,  
sed sibi  
jeju-  
nat,  
qui que  
ad tem-  
pus sub-  
trahit,  
non  
inopi-  
bus  
subtra-  
hit, sed  
ventri  
postmo-  
dum  
offen-  
denda

God requireth us to do such & such a good deed : for such *obedience* (1 Sam. 15, 22,) of the worker, God preferreth before all Sacrifices, and the greatest works.

II. They must proceed from *a Faith*, else they cannot please God: nay, without faith the most specious works are but *shining sins*, and *Pharisees Almes*.

III. Thou must not think by thy good Works and Almes, to merit Heaven; for in vain had the Son of God shed his blood, if Heaven could have been purchased either for money or meat. Thou must therefore seek Heavens possession by the purchase of Christs blood, not by the merits of thine own works. For *eternal life is the gift of God through Iesus Christ*: Yet every true Christian that beleeveth to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses: which are four.

First, that *God may be glorified*. Secondly, that thou mayest shew thy self *thankfull for thy Redemption*. Thirdly, that thou mayest *make sure thine election unto thy self*. Fourthly, that thou mayest *win others* by thy holy devotion, to think the better of thy Christian profession. And for these uses we are said to be *Gods workmanship*, created in Christ Iesus unto good works, and that God hath ordained us to walk in them.

IV. Thou

a Heb.  
11, 6.  
Rom.  
14, 83  
b Splen  
dida  
p. ccata  
Aug.

c Rom.  
4. ult.

d 1 Cor  
10, 31  
2 Cor.

3, 19.

Phil. 1

21.

e Luke

1, 74.

75.

fa Pet.

1, 10.

g Mat.

5, 16.

1 sa. 61

9.

h Eph.

2, 10.



IV. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idlenesse and filthinesse; but to the Religious and honest poor, who are either sick, or so old, that they cannot work; or such who work, but their work cannot competently maintain them: Seek out these in the back-Lanes, and relieve them. But if thou meetest one that asketh an Alms for Iesus sake, and knowest him not to be unworthy, deny him not: for, it is better to give unto ten Counterfeits, than to suffer Christ to go, in one poor Saint, unrelieved. Look not on the Person, but give thine Alms, as unto Christ in the party.

2. *Of the reward of Alms-deeds, and good works.*

1. Alms are a speciall means to move GOD in mercy to turn away his temporall Iudgements from us; when we by a true Faith (that sheweth it self by such fruits) do return unto him.

Dan. 4  
24.

2. Mercifull *Alms-givers* shall be the Children of the Highest, and be like God their Father, who is the Father of Mercies: They shall be his Stewards, to dispose his goods; his Hands, to distribute his Alms. And if it be so great an Honour, to be the Kings Almner; how much greater is it to be the God of Heavens Alms-giver?

Luk. 6  
35, 36

2 Cor.  
13,  
Luk  
16. 1.

Y 2

3. When

3. When all this world shall forsake us, then onely good works and good Angels shal accompany us, the one to *a receive their reward*, the other to *deliver their b charge*.

4. Liberalitie in Almes-deeds is our *c surest foundation*, that we shall obtaine in eternall life, a liberall reward through the Mercie and Merits of Christ.

Lastly, by Almes-deeds we feed and relieve Christ in his Members: and *d Christ* at the *last day* wil acknowledge our love, and reward us in his Mercie: and then it shall appear, that what we gave to the poor, was not lost, but *e lent unto the Lord*. What greater motives can a Christian wish, to excite him to be a liberall Almes-giver? Thus far of the Manner of fasting. Now followeth the End.

### 3. Of the ends of Fasting.

The true Ends of Fasting are not to merit Gods favour or eternall life, (for that we have onely of the gift of God through Christ) nor to place Religion in bodily abstinence: (for fasting in it self is not the worship of God, but an help to further us the better to worship God.) But the true ends of Fasting are three.

First, to subdue our *f flesh* to the Spirit, but not so to *g weaken* our bodies, as that we are made unfit to doe the necessary duties of our calling.

a Rev.

14. 13.

b Luke

16. 22.

Psa. 91

11.

Heb. 1

14. p. 1

Tim. 6

19.

c Matt.

25.

d Prov.

19, 17.

e Efd. 8

21.

1 Cor.

9, 7.

f 1 Tim

5, 23.

Jeju-

nium

oratio-

nem

robo-

rat,

oratio

sancti-

ficat

jeju-

nium.

Bern.

Serm.

de Je-

jun.

ling. *A good man* (saith Solomon) is *mercifull to his Beast*, Proverb. 12, 20. much more to his own body.

Secondly, that we may more devoutly contemplate Gods holy wil, and fervently powre forth our souls unto him by prayer: for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued, but by *Fasting* joyned unto *Prayer*, Matth. 17, 22.

Thirdly, that by our *serious humiliation*, and judging of our selves, we may escape the Iudgement of *ŷ Lord*: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his Iudgement from us, when we by fasting do unfainedly humble our selves before him. And indeed no Child of God ever conscionably used this holy Exercise, but in the end he obtained his request at the hand of God: both in receiving graces which he wanted, as appears in the examples of *d Anna*, *d Iehoshaphat*, *f Nehemiah*, *g Daniel*, *h Esdras*, *i Hester*, as also in turning away Iudgements, threatned or fallen upon him: as may be seen in the Examples of the *k Israelites*, the *Nirvites*, *l Rehoboam*, *m Ahab*, *n Ezechias*, *o Manasses*. He who gave his dear Sonne from Heaven to the death, to ransom us when we were his enemies; thinks nothing too

Y 3

dear

a Joel

1, 17.

Neh. 1

Luke 2

37.

1 Cor.

7, 5.

b Joel

2, 17,

19.

1 Cor.

12.

c 1 Sam

7.

d 1 Chr.

20, 1.

e Neh.

1.

f Dan.

2.

g Esd. 8

23.

h Hebr.

9.

i 1 Sam

7, 6.

k 10-

nah 3.

l 1 Chr.

12, 5, 7

e.c.

m 1 Kin

21.

n 2 Chr

32, 16.

o 1 Chr.

33, 18,

19.

dear on earth, to bestow upon us, when we humble our selves, being made his reconciled *friends & children*.

Thus far of the private Fast.

2. *Of the publike Fast.*

a *Jonas*  
3, 7.  
b *Chro.*  
20, 3.  
*Exra*, 8  
21.

b *Sam*  
7, 5, 6.  
*Joel* 2,  
15.  
c *Chro.*  
20.  
*Jonas*.  
5.  
*Heb.* 4  
c *Egod*  
19.  
*Esdras*  
8.  
*Acts* 1  
13, 14

d *Joel*  
1, 14.  
*Neh.* 8

A Publike Fast is, when by the <sup>a</sup> *Authoritie of the Magistrate*, either the whole Church within his Dominion, or some speciall Congregation (whom it concerneth) do assemble themselves together, to perform the fore-mentioned duties of Humiliation, either for the removing of some publike <sup>b</sup> *calamitie* threatned, or already inflicted upon them, as the *sword, invasion, famine, pestilence*, or other fearfull sicknesse: or else for the obtaining of some publike blessing, for the good of the <sup>c</sup> *Church*, as to crave the assistance of his Holy Spirit, in the Election and Ordination of fit and able Pastors, &c. or, for the tryal of Truth, and execution of Iustice, in matters of difficulty and great importance, &c.

When any evill is to be removed, the <sup>d</sup> *Pastours* are to lay open unto the people, by the evidence of Gods Word, the *sins* which were the speciall causes of that calamity: call upon them to repent, and publish unto them the mercies of God in Christ, upon their Repentance. The people must hear the voyce of Gods Messengers

ger with hearty sorrow for their sins: earnestly beg pardon in Christ, and promise attained amendement of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessity of that blessing, and the goodnesse of GOD who giveth such Graces for the good of Men. The people must devoutly pray unto GOD for bestowing of that Grace, and that he would blesse his own means to his own glory, and the good of his Church. And when the Holy Exercise is done, let every Christian have a speciall care, according to his *abilitie*, to *Remember the poor*. And whosoever (when just occasion is offered,) useth not this Holy Exercise of Fasting, he may justly suspect, that his heart never felt the power of true Christianity.

So much of Fasting. Now followeth the Exercise of holy Feasting.

*Of the Practise of piety in Holy Feasting.*

Holy Feasting is a solemn Thanksgiving (appointed by Authority) to be rendred unto GOD on some speciall day, for some extraordinary Blessings or Deliverances received. Such, among the Iewes, was the *Feast of the Passeover*, to remember to praise GOD for their delive-

Y 4                      rance

Isa. 58  
7, 10.  
1 Cor.  
6, 7.  
Gal. 2,  
10.

Exod.  
12, 15.

Heber  
9, 19,  
21.

rance out of Egypts bondage : or the *Feast of Purim*, to give thanks for their deliverance from *Hamans conspiracy*. Such amongst us, are the fifth of August, to praise GOD for delivering our Gracious King from the bloody conspiracy of the trayterous *Gowries* : And the fifth of November, to praise GOD for the deliverance of the King, and the whole State, from the Popish Gun-powder Treason. Such Feasts are to be celebrated by a publike rehearfall of those speciall benefits, by spirituall Psalmes, and Dances, by *mu- tuall feasting, and sending presents every man to his neighbour, and by giving gifts to the people.*

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man : and that the Lords Supper is left by our Redeemer, as the chiefest memoriall of our Redemption : every Christian should account this holy Supper his chiefest and joyfulest Feast in this World. And seeing that as it ministreth to worthy partakers the greatest assurance which they have of their Salvation ; so it pulleth temporall Iudgements on the Bodies, and (without repentance) Eternall Damnation on the Souls of them who receive it unworthily. Let us see how a Christian may best fit himself to be a due partaker of so holy

holy a Feast; and to be a worthy Guest  
at so sacred a Supper.

*Meditations concerning the due manner  
of practising Piety, in receiving the holy  
Supper of the Lord.*

THOUGH no man living is of him-  
self worthy to be a guest at so holy  
a Banquet; yet it pleaseth God of his  
grace, to accept him for a worthy re-  
ceiver, who endeavoureth to receive  
that holy Mystery, with that compe-  
tent measure of reverence that he hath  
prescribed in his word.

He that would receive this Holy  
Sacrament with due reverence, must  
conscionably performe three sorts of  
duties. First, those which ought to be  
done before he receiveth; Secondly,  
those that are to be done in the recei-  
ving; Thirdly, those that are to be done  
after that he hath received the Sacra-  
ment. The first is called Preparation:  
the second Meditation: the third Ac-  
tion or Practice.

*Of Preparation.*

That a Christian ought necessarily to  
prepare himself before he presume to  
be a partaker of the holy communion,  
may evidently appear by five reasons.

First, because it is GODS Com-  
mandement: For if he commanded  
under the pain of Death, that *none*  
*uncircumcised should eat the Paschall*  
*Lambe*; nor any circumcised under

Y 5

four

2 Thes.

1, 11.

Col. 1,

12.

Luke

10, 35.

Rev. 3

4.

Exod.

12, 41,

and

12, 6.

four Dayes preparation : how much greater preparation doth he require of him that comes to receive the sacrament of his Body and Blood which as it succeedeth so doth it exceed by many degrees the Sacrament of the Pasleover.

John.  
13, 5.

Secondly, because the example of Christ teacheth us so much : for he *washed his Disciples feet*, before he admitted them to eat of his Supper. Signifying, how thou shouldst lay aside all unpurenesse of heart, and uncleannesse of life : and be furnished with Humility and Charitie, before thou presumest to taste of his holy Supper.

1 Cor.  
11, 28.

Thirdly, because it is the counsell of the holy Ghost : *Let every man examine himself, and so let him eat, &c.* And if a man, when he is to eat with an earthly Prince, *must consider diligently what is before him, and put a knife to his throat, rather then commit any rudenesse*: How much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all tear and reverence, when thou art to feast at the holy Table of the Prince of Princes ?

Prov.  
23, 1,  
2.

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with Divine mysteries : David would not go neer to Gods



Gods Altar, till he had first *washed his hands in innocencie*: Much lesse shouldst thou, without due preparation, approach to the Lords table. Abimelech would not give, nor David and his men would not eat the *shew-bread*, but on condition that their vessels were Holy: how much lesse shouldst thou presume to eat the LORDS bread, or rather the Bread which is the Lord, unless the vessell of thy heart be first cleansed by repentance? and if the Lord requir'd Ioshua (as he had done Moses before) to put off his shoes in reverence of his Holinesse, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies: how much rather shouldst thou put off all the affections of thine earthly conversation, when thou comest neere that place, where Christ appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his Friends? And for this cause it is said, *That the Lambs Wife hath made her self ready for his marriage*. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramentall Grace, or in Heaven married unto him by eternall glory.

Fifthly, because that God hath ever smitten with fearfull Iudgements, those who have presumed to use

Psalm  
26, 6.

1 Sam.  
11, 4.

Exod.  
3, 5.  
10th. 5  
1, 5.

Rev.  
19, 7.

use his holy Ordinance without due fear and preparation. GOD set a *flaming sword* in a Cherubins hand, to have smitten our first Parents, being defiled with sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of life: Fear thou therefore to be smitten with the sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the Lord of life. God smote 50000 of the *Bethshemites* for looking irreverently into his Ark; and killed *Vzza* with sudden death, for but *rash touching of the Ark*; and smote *Vzziah* with a *Leprosie* for meddling with the Priests office, which pertained not unto him. The fear of such a stroak made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should: to eat the *Pass-over*, And it is said, that the Lord heard *Ezechiah*, and healed the people: Intimating, that had it not been for *Ezechias* Prayer, the Lord had smitten the people, for their want of due preparation. And the man, who came to the *Marriage Feast* without his *Wedding Garment*, or examining himself, was examined of another and thereupon bound hand and foot, and cast into utter darknesse, *Matth. 22, 12.* And *S. Paul* tels the *Corinthians*, that

Gen. 3  
24.

1 Sam.  
6.

1 Sam.

6, 21.

2 Chro

10, 18,

&c.

1 Cor.  
11, 29.

that for want of this preparation, in examining and judging themselves before they did eat the Lords Supper, GOD had sent that fearfull sicknesse amongst them; whereof some were then sick, others weak, and many slain asleep; that is, taken away by temporall death: Inſomuch that the Apoſtle ſaith, that every unworthy Receiver eat his own Iudgement: temporall if he repents, eternall if he repents not: and that in ſo haynous a measure, as if he were guilty of the very Body and blood of the Lord, whereof this Sacrament is a holy ſigne and Seal. And Princes puniſh the indignity offered to their great Seal, in as deep a measure, as that which is done to their own Perſons, whom it repreſenteth. And how haynous the guiltineſſe of Chriſts Blood is, may appear by the miſery of the Iews, ever ſince they wiſhed his Blood to be on them and their children. But then thou wilt ſay: it were ſafer to abſtain from comming at all to the Holy Communion. Not ſo: for GOD hath threatned to puniſh the wilfull neglect of his Sacraments, with eternal damnation both of Body and Soul. And it is the Commandement of Chriſt, Take, eat, do this in remembrance of me: and he will have his Commandement under the penalty of his Curſe, obeyed. And ſeeing that this Sacrament was the greateſt token of Chriſts

1 Cor.  
11, 29.

1 Cor.  
11, 29.

Verſe  
27.

Matth  
27, 35.

Num.  
26, 13.

Heb.

2, 9.

Matth.

16.

1 Cor.

11.

1 John  
13, 1.

John  
13, 1.

Heb.  
10, 28,  
29,

Rev.  
19, 9.  
Efficacia  
Encharistiae  
non aqualiter  
habed quoad  
omnes fideles,  
sed pro ratione  
fidei  
communi-  
canti-  
um.  
Origen

Christs love, which he left at his end to his friends, whom he loved to the end; therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love, and *blood-shedding*: then which, no sin in Gods account can seem more haynous. Nothing hinders why thou mayest not come freely to the Lords Table: but because thou haddest rather want the love of God, then leave thy filthy sins. O come, but come a guest prepared for the Lords Table, seeing they are *blessed*, who are called to the *Lambes Supper*. O come, but come prepared: because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things. First, of the Worthinesse of the Sacrament, which is tearmed to discern the Lords Body. Secondly, of thine own unworthinesse, which is to judge thy self. Thirdly, of the means whereby thou mayest become a worthy receiver, called Communication of the Lords Body.

I. *Of the worthinesse of the Sacrament.*

THE worthinesse of this Sacrament is considered three wayes: First by the Majesty of the Author ordain-  
ing.

ing. Secondly, by the preciousnes of the parts whereof it consisteth. Thirdly, by the excellency of the ends for which it was ordained.

*1. Of the Author of the  
Sacrament.*

The Author was not any Saint or Angel: but our Lord Iesus, the eternal Son of God: For it pertaineth to Christ onely under the New Testament, to institute a Sacrament, because he onely can promise and perform the Grace that it signifieth. And we are charged to hear no voice but his in his Church. How sacred should we esteem the Ordinance that proceedeth from so Divine and Author?

*2. Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the Earthly signes signifying: Secondly, the divine Word sanctifying: Thirdly, the Heavenly graces signified.

First, the Earthly signes are *bread and Wine*, 1 Cor. 11. 23, &c. Prov. 9, 5, in number two, but one in use.

Secondly, the divine Word, is the Word of *Christs institution*, pronounced with *Prayers and blessings*, by a *lawfull Minister*: Heb. 5, 4. Num. 16, 40. 1 Cor. 10, 16. The Bread and Wine without the Word are nothing, but as they were before; but when the Word commeth to those Elements, then they are made a Sacrament; and God is pre-

Matt.  
17, 5.

Eucha  
ristia  
sacra-  
mentu  
non de  
aliis  
manu  
quam  
presi-  
dentis  
sumamus.  
Terr.  
lib. de  
Coron.  
cap. 3.

a qui  
est  
terra  
panis  
perci-  
piens  
voca-  
tionē  
Domini, non  
jam  
com-  
munis  
panis  
est, sed  
Eucha-  
ristia,  
ex dua-  
bus  
con-  
stants,  
terre-  
na &  
celesti,  
Iren.  
lib. 4.  
cap.  
30.  
Per sa-  
cra-  
mentū  
corpo-  
ris &  
sanguis  
nis Do-  
mini  
divinæ  
effici-  
mur

present with his own ordinance, and ready to perform whatsoever he doth promise. The divine words of blessing do not change or annihilate the a substance of *ſ* bread & wine: (for if their substance did not remain, it could be no Sacrament:) but it changeth them in use and in name. For, that which was before but common bread & wine to nourish mens bodies, is, after the blessing, destinated to an holy use, for the feeding of the souls of Christians. And where before they were called bread and wine, they are now called by the name of those Holy things which they signifie, *The body and blood of Christ*: the better to draw our minds from those outward elements, to the Heavenly graces, which by the sight of our bodily eies they represēt, to *ſ* spirituall eyes of our faith. Neither did b Christ direct these words, *This is my body. This is my blood*, to the bread and wine, but to his Disciples: as appears by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramentall Metonymie. And Mark notes plainly, that the words, *This is my Blood*,

confortes naturæ, & tamen esse non desinit substantia vel natura panis & vini, Gelas. contra Eutyc. b Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens. Theodores. Dialog. 1.

Blood, &c. Were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, Mark 14, 23, 24. And afterwards in respect of the naturall substance thereof, he calles that the fruit of the Wine, which in respect of the spirituall signification thereof, he had before termed his blood, Verse 25. after the manner of terming all Sacraments. And Christ bids us not to make him, but to do this in remembrance of him; and he bids us eat not simply his Body, but his body as it was then broken, and his blood shed; which S. Paul expounds to be but the Communion of Chr. <sup>sts</sup> body, and the communion of his Blood, that is, an effectuall pledge that we are partakers of Christ, and of all the merits of his Body and blood. And by the frequent use of this Communion, Paul will have us to <sup>b</sup> make a shew of the Lords death till he come <sup>c</sup> from heaven, and till we, as <sup>d</sup> Eagles shall be caught up into the ayre to meet him, who is the blessed Carkeise and life of our souls.

Thirdly, the spirituall graces are likewise two: the Body of Christ, as it was with the feeling of Gods anger due to us, crucified: and his Blood, as it was (in the like sort) shed for the remission of our sins. They are also in number two, but in use one, viz. whole Christ, with all his benefits offered to all, and given indeed to the faithfull.

Z

These

1 Cor.  
10, 16.

1 Cor.  
11, 26.

1 Cor.  
3, 21.

and 1.  
11.

Heb. 8  
21.

1 Matt.  
24, 27.

28.

These are the three integrall parts of this blessed Sacrament, the Signe, the Word, & the Grace. The Signe without this Word, or this Word without the Signe can do nothing: and both conjoynd are unprofitable without the Grace signified: but all three concurring, make an effectuall Sacrament to a worthy Receiver. Some receive the outward Signe without the spirituall Grace, as Iudas, who (as Austen saith) received *a* The Bread of the Lord, but not the Bread which was the Lord. Some receive the spirituall grace without the outward signe, as the Saint Thief on the Crosse: and innumerable of the Faithfull, who Dying desire it, but cannot receive it through some externall impediments: but the worthy Receivers, to their comfort, receive both in the Lords Supper.

Christ chose Bread and Wine (rather then any other Elements) to be the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attain unto; Secondly, to teach us, that as mans temporall life is chiefly nourished by *a bread*, and cherished by *Wine*: so are our souls by his *body and blood* sustained and quickned unto eternall life. Christ appointed Wine with the Bread to be the outward signes in this Sacrament, to teach us; first, that as the perfect

*a* Panem  
Domini,  
non  
panem  
Domini-  
num.  
Aug.  
*a* David  
calls  
bread  
the  
Strength  
of  
mans  
heart,  
Psalms  
104.  
15. Isai  
the stay  
of  
Bread  
chap. 1.  
Ezech.  
the  
Staffe  
of  
Bread  
chap. 4.  
26.  
Homer  
mues-  
lon an-  
dron.



perfect nourishment of mans body consists both of Meat and drink. So Christ is unto our souls not in part, but in perfection, both salvation and nourishment: Secondly, that by seeing the sacramentall Wine apart from the Bread, we should remember how all his precious bloud was spilt out of his blessed body for the remission of our sins. The outward signes the Pastor gives in the church, and thou doest eat with the Mouth of thy Body: the spirituall grace Christ reacheth from heaven, and thou must eat it with the mouth of thy Faith.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable Ends or Fruits, for which this blessed Sacrament was ordained, are seven.

*Of the first End of the Lords Supper.*

1. To keep Christians in a continual remembrance of that propitiatory Sacrifice, which Christ, once for all, offered by his Death upon the crosse, to reconcile us unto God. *Do this* (saith Christ) *in remembrance of me.* And (saith the Apostle) *As oft as ye shall eat this bread, and drink this Cup, ye do shew the Lords death till he come.* And he saith, that (by this Sacrament, and the preaching of the Word) *Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them:*

Z 2

for

1 Mat.  
26, 26.  
1 Cor.  
11, 25.  
1 Cor.  
11, 26.  
1 Gal.  
3, 1.  
Heb. 9  
16, and  
10, 12,  
and 13  
Quo-  
tidie  
nobis  
Chri-  
stus  
grati-  
ficatur  
Aug.  
Pla. 25

a Me-  
 tanu-  
 mikos.  
 b In-  
 cren-  
 tum  
 sacrifici-  
 um.  
 If it be  
 un-  
 bloo-  
 dy, be-  
 cause it  
 is voy-  
 de of  
 blood,  
 then it  
 is not  
 Christs  
 nar-  
 rall  
 body.  
 If be-  
 cause  
 it is  
 offered  
 with-  
 out  
 shed-  
 ding of  
 blood,  
 then it  
 is not  
 availa-  
 ble for  
 the re-  
 miffion  
 of fin.  
 Heb. 9  
 2. 1.

for the whole action representeth Christs death; the breaking of the blessed Bread, the crucifying of his blessed Body: and the powring forth of the sanctified wine, the shedding of his holy Blood. Christ was once in himself really offered: but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithfull.

Hence the Lords Supper is called a propitiatory Sacrifice, not properly or really, but a figuratively, because it is a memoriall of that propitiatory sacrifice, which Christ offered upon the Crosse. And to distinguish it from the real Sacrifice, the Fathers call it the *bloody Sacrifice*. It is also called the Eucharist, because that the Church in this action offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption; effected by the true and onely expiatory Sacrifice of Christ upon the Crosse. If the sight of Moabs King, sacrificing on the walls his own son, to move his gods to rescue his life, 2 Kings 3, 27. moved the assailing Kings to such pittie, that they ceast their assault, and raised their siege: how should the spirituall sight of God the Father sacrificing on the Crosse his onely begotten Son, to save my soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meane ransom? of

*Of the second End of the Lords Supper.*

2. To confirm our Faith : for GOD by this Sacrament doth signifie and seal unto us from Heaven , that according to the promise and new covenant which he hath made in Christ, he will truly receive into his Grace and Mercy all penitent beleevvers, who duly receive this holy Sacrament, and that for the merit of the Death and passion of Christ, he will as verily forgive them all their sins , as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, *a The Sead of the New Covenant, and remission of sins.* In our greatest doubts we may therefore , receiving this sacrament , undoubtedly say with *Samsons* Mother : *If the Lord would kill us , he would not have received a burnt offering, and a meat offering at our hands , neither wou'd he have shewed all those things , nor wou'd at this time have told us such things as these.*

*Of the third End of the Lords Supper.*

3. To be a pledge and symbole of the most neere and effectuall Communion which Christians have with Christ. *e The Cup of blessing , which we blasse , is it not the Communion of the blood*

Z 3

of

*Dominici corporis in cruce immolato , ejusque sanguinis de latere effusio designatur? Can. dist. 2. de consec. cum frangitur. 37. a Rom. 4. 11. Matth. 26. 28. a Cor. 11. 25. b Iud. 13. 13. c 1 Cor. 10. 16.*

Christi  
cum  
Patre  
& Spi-  
ritu  
Sancto  
faci-  
ficium  
panis  
& vini  
in fide  
& cha-  
ritate  
sancta  
Eccles-  
ia Ca-  
tholica  
offerat  
non  
cessat  
Aug.  
de fid.  
ad Per.  
Diac.  
cap. 16  
Cum  
frangi-  
tur ho-  
stia,  
dum  
sanguis  
de ca-  
li in  
ora fi-  
delium  
fundi-  
tur,  
quid  
aliud  
quam

a Joh.  
 14, 16.  
 b 1 Cor.  
 6, 17.  
 Colle-  
 sis.  
 c Ephe.  
 2, 17.  
 bato-  
 kesis,  
 John  
 15, 5.  
 Ephe. 6  
 fustio-  
 nis.  
 d Ephe.  
 2, 35.  
 Col. 1.  
 18.  
 Rom.  
 12, 4, 5  
 Ephef.  
 3, 19,  
 20.  
 1 Cor.  
 10, 27.  
 Ephef.  
 5, 31,  
 32.  
 Rev.,  
 21, 2.

of Christ? The bread which we break, is  
 it not the communion of the body of Christ?  
 that is, a most effectually signe and  
 pledge of our communion with Christ.  
 This union is called *a abiding in us,*  
*b, joyning to the L O R D, c dwelling in our*  
*hearts:* and set forth in the holy Scri-  
 ptures by divers Similies. First, of the  
*Vine and branches:* secondly, of the  
*d Head and body:* thirdly, of the *Founda-*  
*tion and building:* Fourthly, of *one*  
*Loaf* conected of many grains: fifth-  
 ly, of the *Matrimoniall union* twixt  
 Man and Wife, and such like. And it  
 is threefold betwixt Christ and Chri-  
 stians. The first is *naturall*, betwixt  
 our *humane nature*, and Christs divine  
 nature in the person of the Word.  
 The second is *mysticall*, betwixt our  
 persons absent from the Lord, and the  
 person of Christ, God and Man, into  
 one mysticall Body. The third is celesti-  
 all, betwixt our persons present with  
 the Lord, and the person of Christ  
 a Body glorified: these three conjun-  
 ctions depend each upon other. For,  
 had not our nature been first Hypo-  
 statically united to the Nature of God  
 in the second person; we could ne-  
 ver have been united to Christ in a  
 Mysticall Body. And if we be not in  
 this life (though absent) united to  
 Christ by a Mysticall union, we shall  
 never have communion of glory  
 with him in his Heavenly presence.

The

The Mysticall communion (chiefely heere meant,) is wrought betwixt Christ and us by the Spirit of Christ, apprehending us; and by our Faith (stirred up by the same Spirit) apprehending Christ again. Both which Saint Paul doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* How can he fall away that holdeth, & is so firmly holden? This union he shall best understand in his Mind, who doth most feel it in his Heart. But of all other times, this union is best felt, & most confirmed, when we do duely receive the Lords Supper. For then we shall sensibly feel our hearts kint unto Christ, and the desires of our souls drawn by Faith and the Holy Ghost, as by the cords of Love, neerer and neerer to his Holinesse.

From this communion with Christ, there followeth to the faithfull many unspeakable benefits.

As first, Christ took by *imputation* all their sins and guiltinesse upon him, to satisfie Gods Justice for them: and he freely gives by *imputation* unto us al his righteousness in this life, and al his right unto eternal life when this is ended: and counteth al the good or ill that is done unto us, as done unto his own person.

Secondly, there floweth from

Z 4

Christs

Phil. 3  
12.

2 Cor.  
13, 2.  
Rom.  
4, 25.  
1 Pet.  
3, 14.  
Phil. 3  
9.

Matt. 25, 35,  
Acts 9, 4.  
Match. 25, 45.  
Zach. 1, 8.  
Eph. 4  
24, 23.  
Rom. 8, 29.  
2 Cor. 3, 12.  
John 15, 5.  
and 1, 16.  
1 Cor. 3, 1, 4,  
6, 7, 19

Christs nature into our nature, united to him, the *lively Spirit and breath of Grace*, which reneweth us to a spiritual life: and so sanctifieth our *minds, wills, and affections*, that we daily grow more and more conformable to the *Images of Christ*.

Thirdly, he bestoweth upon them all saving graces, necessary to attain eternall life; as the sense of Gods love, the *assurance of our Election*, with regeneration, justification, and grace to do good works: till we come to live with him in his heavenly Kingdome. This should teach all true Christians to keep themselves as the *undefiled members* of Christs holy Body, and to beware of all uncleannesse & filthinesse: knowing that they live in Christ, or rather, that *Christ liveth in them*. From this union with Christ (sealed unto us by the Lords Supper) S. Paul draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10, 16, and *Adultery*, 1 Cor. 16, 15, 16.

Lastly, from the former Communion twixt Christ and Christians, there flowes another Communion, twixt Christians among themselves Which is also lively represented by the Sacrament of the Lords Supper, in that the whole Church, being many, do all communicate of one Bread, in that holy action. *We being many, are one Bread,*

1 Cor. 10, 17.

*Bread, and one Body*, for we are all partakers of that one Bread; that as the Bread, which we eat in the Sacrament, is but one, though it be confected of many grains: so all the Faithfull, though they be many, yet are they but *one mysticall body under one Head*; which is *Christ*. Our Saviour prayed *five times* in that prayer, which he made after his last Supper, that his Disciples might be one: to teach us at once, how much this Vnity pleaseth him. This Vnion betwixt the faithfull, is so ample, that no distance of place can part it: so strong that death cannot dissolve it: so durable, that time cannot wear it *out*: so effectuell, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of souls is termed the *communion of Saints*, which Christ effecteth by six speciall means: First, by governing them all by one and the same holy Spirit. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *own Love* into all their hearts. Fourthly, by *regenerating* them all by one and the same Baptisme. Fifthly, by *nourishing* them all with one and the same spiritual Food. Sixthly, by being one *quickning Head*, of that one Body of his church, which he reconciled to God in *his body* of his flesh. Hence it was, that the multitude of

John.  
17. 11.  
21. 22.  
13. 20.

1 Cor.  
8. 13.

Ephes.  
4. 5.  
2 Rom.  
5. 5.  
b Tit.  
3. 6.  
Ephes.  
4. 5.  
c 1 Cor.  
13. 17.  
& 11.  
33.  
d Col. 1  
13. &  
23.

a Acts  
4, 32.  
a Andio  
quid  
verba  
sonet:  
neque  
enim  
moris  
tanis  
ac re-  
surre-  
ctionis  
sue be-  
neficiū  
nobis  
offert  
Chri-  
stus,  
sed  
corpus  
ipsum  
in quo  
passus  
est ac  
resur-  
rexit.  
Con-  
cludo  
reali-  
ter,  
hoc est,  
vere  
nobis  
in coe-  
na dari  
Christi  
corpus,  
ut sit

Believers in the Primitive<sup>a</sup> church, were of *one heart* and of *one Soul*, in *truth, affection, and compassion*. And this should teach Christians to Love one another: seeing they are all members of the same holy and mysticall Body, whereof Christ is head: And therefore they should have all a Christian sym-*pathie*, and fellow-feeling to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity; and mutually to releeve one anothers wants.

*Of the fourth End of the Lords Supper.*

4. To feed the souls of the Faithfull in the *assured hope of life everlasting*. For this sacrament is a signe and pledge unto as many as shall receive *ſ* same according to Christs Institution: that he wil, according to his promise, by the ver-*tue* of his Crucified body and blood, as verily feed our souls to life Eternal; as our bodies are by bread & wine nourished to this temporall life. And to this end Christ in the action of the sacrament, *b* really giveth his very body and blood to every faithfull Receiver. Therefore the sacrament is called the *communion of the body and blood of the Lord*. And *c* communication is not of things

animis nostris in dictum salutare Calv. in Comment. in 1 Cor. 11, v. 25. 1 Cor. 10, 16. c Quod se nobis communicat, id sit arcana Spiritus Sancti virtute, quæ res, locorum distantia sejunctas, ac procul distans non modo aggregare, sed coadunare in unum potest. Cal. in Cor. 11, 25.



things absent, but present: neither were it the Lords Supper, if the Lords body and blood were not there. Christ is verily present in the sacrament, by a double Vnion: whereof the first is spirituall, twixt Christ and the worthy Receiver, The second is sacramentall, twixt the body and blood of Christ, & the outward signes in y<sup>e</sup> sacrament. The former is wrought by means that the same holy spirit, dwelling in Christ and in the faithfull, *a* incorporateth the faithfull, as members unto Christ their Head, and so makes them one with Christ, and partakers of all the graces, holinesse and eternall glory which is in him, as sure and as verily as they hear the words of the promise, & are partakers of the outward signes of the holy Sacrament. Hence it is, that the Will of Christ is a true Christians will: and the Christians life is Christ, who liveth in him, Gal. 2, 20. If you look to the things that are united, this Vnion is essentiall: If to the truth of this Vnion, it is reall. If to the manner how it is wrought, it is Spirituall. It is not our Faith, that makes the body and blood of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but receive and apply unto our souls, those heavenly graces which are offered in the Sacrament.

The other, being the Sacramentall union,

*a* Hæc  
(sc.  
corpus  
& san-  
guis  
Domi-  
ni) ac-  
cepit  
atque  
hanc  
id effi-  
ciunt.  
ut &  
nos in  
Christo  
& Chri-  
stus in  
nobis  
sit. Hil  
l. 8. de  
Trin.  
Iam  
corpus  
Christi  
meo  
corpori  
soci-  
tatem  
& san-  
guis  
eius  
meas  
orna-  
vit ge-  
nas. B.  
Agne-  
tis  
dictum  
apud  
Ambr.

a Cor-  
pus  
non  
adeſt  
cum  
pane;  
omn,  
id eſt,  
ſimul  
loco.  
ſed a-  
mon, id  
eſt, ſi-  
mul  
tempo-  
re  
b Quā  
cena  
celeſtis  
ſit a-  
cto,  
mini-  
me ab-  
ſurdum  
eſt  
Chri-  
ſtum in  
caelo  
manen-  
tem a  
nobis  
recipi,  
Calv.  
in  
1 Cor.  
11, 25.  
c Fidem  
mitte

in caelum, & eum in terris tanquam praesentem tennit.  
Aug. Epist. 3. ad Volus. Fidem quam dico, non intelligo  
quant liber opinionem, sed fiduciam, qua, quam andis pa-  
nem tesseram esse corporis Christi, non dubita impleri a  
Domido, quod verba sonant, corpus quod nequaquam  
cernis, spirituale esse ibi alimentum, vimque ex Christi  
carne vivificam in nos per spiritum diffundi. Calv. ibid.

union, is not a *Physicall* or *Locall*, but a  
*spirituall* conjunction of the earthly  
hignes, which are Bread & Wine, with  
the heavenly graces, which are *ſ* Body  
and blood of Christ in the act of recei-  
ving: as if by a mutuall relation they  
were but one and the same thing.  
Hence it is, that in the same instant of  
time that the worthy Receiver eateth  
with his mouth the bread and wine of  
the Lord: he eateth also with *ſ* mouth  
of his Faith, the very body & blood of  
Christ. Not that *b* Christ is brought  
down from heaven to the Sacrament;  
but that the holy Spirit, by the Sacra-  
ment, lifts up his minde unto Christ.  
not by any locall mutation, but by a  
devout affection: so that in the holy  
*contemplation of Faith*, he is at that *present*  
*with Christ, & Christ with him*. And thus  
beleeving and meditating how Christ  
his body was crucified, & his precious  
blood shed for *ſ* remission of his sins,  
& the reconciliation of his Soul unto  
God: his Soul is hereby more effectua-  
lly fed in the assurance of eternall  
life, then bread and wine can nourish  
his body to his temporall life. There  
must be therefore of necessity in the

Sacra-

Sacrament, both the outward signs to be visibly seen with the eyes of *ſ* body, and the body and Blood of Christ to be *ſpiritually* discerned with the Eye of Faith. But the form how the holy Ghost makes the bodie of Christ, being absent from us in place, to be present with us by our union, S. Paul tearms a *great Mystery*; such as our understanding cannot worthily comprehend. The Sacramentall bread & wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibite & give to every worthy Receiver, not a onely his Divine vertue and efficacy, but also his very body & blood, as verily as he gave to his Disciples the holy Ghost, by the signe of his sacred Breath: or Health to *ſ* diseased, by *ſ* Word of his mouth, or touch of his hand or garment. And *ſ* apprehension by faith is more forcible, then *ſ* exquisiteſt comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that blessed bread, which being eaten, opened the eyes of *ſ* *Emasmites*, that they knew Christ. This is that Lordly Cup, by which *c* we are all made to drink into one spirit: This is that Rock, *ſ* flowing with d Honey, that reviveth the fainting

Ephes.  
5. 23.  
a Ego  
tunc  
nos de  
mum  
parici  
pare  
Christi  
bonis  
agno-  
ſco,  
post-  
quam  
Chri-  
ſtum  
ipſum  
obtin-  
mus.  
Obti-  
nemur  
non  
tantum  
quum  
pro-  
nobis  
factum  
inſiſſe  
victi-  
mam  
credimus:  
ſed  
dum in  
nobis  
habi-  
tat,  
dum  
eius  
ſumus  
mem-

bra. ex carne eius, dum in unam denique & vitam & substantiam ( ut ita loquar ) cum ipſo coaleſcimus. Calvin. *ibid.* b Luke 24, 30, 31. c 1 Cor. 12, 13. d 1 Sam. 14, 27.

a Indg.

7, 13.

b 1 Kin.

18, 6, 7

c Ps. 78

84, 35.

Numb

16, 35.

d Ioh.

6, 32,

35, 49,

50.

e Ioh. 6

51, 58.

f Ioh. 6

35.

g Ioh.

5, 2.

Rom.

6, 4, 5,

13.

h Rev.

20, 6.

i Hinc

apud

priscos

Sacra-

mentū

baptis-

mi ap-

pella-

batur,

Salus.

Sacra-

men-

tum ve

ro Do-

minici

corpo-

ris,

Vita

Aug. 1.

1. de

peccat-

torum meritis, c. 14. i Ioh. 6, 57.

ting spirits of every true Jonathan, that tast it with the mouth of Faith: This is that *a Barley Loaf*, which tumbling from above, striks down *ſ* tents of the Midianites of infernall darknesse, Elias Angelicall *b Cake & water* preserved him forty dayes in Horeb, and *c Manna* (*Angels food*) fed the Israelites fortie yeeres in the Wildernesse, but this is that *d true bread of life*, and heavenly *Manna*, which if we will due-ly eat, will nourish our Souls for ever unto life *e* eternal. How should then our souls make unto *Christ that request* from a spirituall desire, which the Capernautes did from a Carnall motion? *f Lord, evermore give us this bread.*

*The first End of the Lords Supper.*

5. To be an assured pledge unto us of our Resurrection. The Resurrection of a Christian is two-fold: first, the *g spirituall* resurrection of our souls, in this life, from the death of sin, called the first Resurrection: because that by the trumpet-voyce of Christ, in *ſ* preaching of the Gospell, we are raised from the death of sin, to the life of grace: *h Blessed and holy is he* (saith S. Iohn) *who hath part in the first Resurrection: for on such the second death hath no power.* The Lords Supper *a* is both a mean and a pledge unto us of this spirituall and first Resurrection. *i He that eateth me, even he shall live by me.* And then are we

We

we fit Guests to a fit at the Table with Christ, when like Lazarius we are raised from death of sin, to newnesse of life.

The truth of this first resurrection will appeare by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and Practice of Piety, thy heart answereth with Samuel, *Here I am; speak, Lord, for thy servant heareth.* And with David, *O God my heart is ready.* And with Paul, *Lord, what wilt thou have me to do?* Then surely, thou art raised from the death of sin, and hast thy put in the first Resurrection: but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of Piety, &c. then surely thou hast but a name that thou livest, but thou art dead, as Christ told the Angell of the church of Sardis, and thy soul is but as salt to keep thy body sweet.

Secondly, the corporall resurrection of our bodies at the last day, which is called the second resurrection, which freeth us from the first death. He that eateth my flesh, & drinketh my blood hath eternall life, and I will raise him up at the last day. For this Sacrament signifieth and sealeth unto us, that Christ died and rose againe for us, and that

1 Ioh.  
17, 3.

1 Sam.  
3, 10.  
Psalme  
108, 1.  
Acts 9  
20

Rev. 3  
1.

2 Iohn  
6, 54.

b Hinc  
 panis  
 & vini  
 a vete-  
 ribus  
 nomi-  
 nantur  
 symbo-  
 la re-  
 surre-  
 ctionis  
 Con.  
 Njce.  
 Iohn  
 6. 51.  
 Caro  
 Christi  
 non in  
 sese,  
 sed in  
 ve bo  
 ipsi hy  
 pota-  
 tice u-  
 nito  
 vivifi-  
 ca est:  
 Cyr. in  
 Ioh. 10  
 13.  
 Et quia  
 est pro  
 prietas  
 to verbi cuncta vivificantis. Synod. Ephes. ad Reptus.  
 vivificat. 1. Ratione meriti obedientie, quia Christi  
 caro pro credentibus oblata fuit in Sacrificium: 2. Ra-  
 tione copulationis nostrae cum Christo, quia non possu-  
 mus ad Deum vitae fontem pertingere, nisi carna illa  
 Christi mediante, & quatenus carni illi quasi membra  
 sumus insiti. Caro non prodest. Iohn. 6. 63. i Carnalis  
 opinio non convenient cum mysterio manducationis  
 carnis Christi. c Quo modo negant carnem caparem  
 esse resurrectionis, quia sanguine & corpore Christi an-  
 tritum? Item. lib. 4. c. 34. d Ilay. 26, 19, 20.

that his <sup>b</sup> flesh quickneth and nourisheth  
 us unto eternall life, and that there-  
 fore our bodies shall surely be raised to  
 eternall life at the last day. For seeing  
 our Head is risen; all the members of  
 y<sup>e</sup> bodie shal likewise surely rise again.  
 For how can those bodies, which (be-  
 ing the weapons of Righteousnesse; Rom.  
 16, 13. Temples of the Holy Ghost, 1 Cor.  
 6, 19. and members of Christ) have been  
 fed and nourished with the Body and  
 Blood of the Lord of Life, but be raised  
 up again at the last day? And this is the  
 cause that the bodies of the Saints, be-  
 ing dead, are so reverently buried &  
 laid to sleep in the Lord. And their bu-  
 riall places are tearmed the <sup>d</sup> beds and  
 dormitories of the Saints. The reprobates  
 shal arise at the last day, but by the Al-  
 mighty power of Christ, as he is Iudge,  
 bringing them as Malefactours out of  
 the Gaol, to receive their sentence, &  
 deserved execution: but the Elect  
 shal arise by vertue of Christs resur-  
 rection, and of the communion which  
 they

they have with him, as with their Head. And his resurrection is the cause and assurance of ours. The resurrection of Christ, is a Christians particular faith: and  $\bar{y}$  resurrection of the dead, is the child of Gods chiefest confidence. Therefore Christians, in the primitive church, were wont to salute one another in  $\bar{y}$  Morning with these phrases, *The Lord is risen*: and the other would answer; *True, the Lord is risen indeed.*

*The sixth End of the Lords Supper.*

6. To seal unto us the assurance of everlasting life, Oh, what more wished or loved, then life! or what do all men naturally more, either  $d$  fear or abhor then death! Yet is this first death nothing, if it be compared with the second death; neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our saviour assureth us, \* *That if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the World.* He therefore, who duly eateth of this holy Sacrament, may truly say, not only, *Credo vitam eternam*, I beleieve the life everla-

A a

sting:

rum est resurrectio mortuorum, Tert. l. 5. de resurrect. Carn. d. Omnium terribilium: terribilissimum mors, Arist. & Iohn 6, 51.

a Christi  
re-  
surre-  
ctio in  
qua no-  
stra in-  
nititur  
com-  
munis  
resur-  
rectio-  
nis, si-  
de in-  
for est,  
Theod  
b Mor-  
tuum  
esse.  
Chri-  
stum  
etiam  
Paganis  
cre-  
dunt:  
resur-  
rexisse  
vero  
propri  
Fides  
est Chri-  
stiano-  
rum.  
Aug. l.  
10.  
c. n.  
Faust.  
cap.  
19.  
et Tota  
fiducia  
Chri-  
stiano-

ting: but also, *Edo vitam eternam*, I eat life everlasting. And indeed this is the true tree of life, which God hath planted in the middest of the Paradise of the church: And whereof he hath promised to give every one that overcommeth, to eat. And this Tree of Life, by infinite degrees excelleth the Tree of Life that grew in the Paradise of Eden; for that had his root in the earth, this from Heaven: that gave but life to the body, this to the Soul; that did but preserve the life of the living; this restoreth life to the dead. The leaves of this tree, heal the Nations of beleivers, and it yeelds every Moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every moneth taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventh End of the Lords Supper.*

7. To bind all Christians, as it were by an oath of fidelity, to serve the one onely true God: and to admit no other propitiatory Sacrifice for sins, but that one reall Sacrifice which by his death Christ once suffered, and by which he finished the sacrifice of the Law, and effected eternall Redemption, and Righteousnesse for all beleivers. And so

Rev.  
2, 7.

Rev.  
12, 6.

Mil-  
ites Sa-  
cramen-  
ti e-  
rant  
jurati  
& ob-  
stricti  
ad pre-  
standu  
fidei  
impe-  
ratori  
fidelit-  
atem  
& obe-  
dien-  
tiam.



so to remain for ever a publike mark of profession, to distinguish Christians from all Sects and false Religion. And seeing that in the Masse there is a strange Christ adored, not he that was born of the Virgin Mary, but one that is made of a wafer Cake: and that the offering up of this Bready god is thrust upon the Church, as a propitiatory Sacrifice for the quick and the dead: all true Christians, upon the danger of wilfull perjury, before the Lord Chief Iustice of Heaven and Earth, are to detest the Masse, as the Idol of Indignation, which is most derogatory to the all-sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we all swear, that all reall Sacrifices are ended by our Lords death: and that his Body and Blood once crucified and shed, is the perpetuall food, and nourishment of our souls.

2. *How to consider thine own unworthinesse.*

A Man shall best perceive his own unworthinesse, by examining his life, according to the Ten Commandements of Almighty GOD. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandements; remembering,

Dent.  
37, 26.  
Gal. 3.  
10,

bring, that without *repentance* and Gods *mercy* in Christ, the *Curse of God*, containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the Iudge, as a guilty malefactor, standing at the Bar to receive his sentence, bowing thy knees to the earth, smiting thy brest with thy fists; & bedewing thy cheeks with thy tears, confesse thy sins, and humbly ask him mercy and forgiveness, in these or the like words:

*An humble confession of sins, to be made unto God, before the receiving of the Holy Communion.*

Luke  
15.  
The 1  
Com-  
mande-  
ment.  
Dent.  
4, 6.  
Math.  
12, 37.  
38.  
Levit.  
19, 14.  
Psa. 22  
5, 6.  
Psa. 38,  
8.

O GOD and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto me, and the wickednesse which I have committed against heaven and against thee, I am ashamed of my self, and confusion seems to cover my face as a vail: for which of thy commandements have I not transgressed? O Lord, I stand here guiltie of the breach of all thy holy Lawes: For the love of my heart hath not so intirely cleaved unto thy Majesty, as to vain and earthly things: I have not feared

feared thy Iudgements, to deterre me from sins, nor trusted to thy Promises, to keep me from doubting of my temporall, or from despairing of mine eternall state. I have <sup>a</sup> made the Rule of thy divine worship to be what my minde thought fit, not what thy word prescribed: finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather then to behold him <sup>b</sup> crucified in his Word and Sacraments, after his own ordinance. Where I <sup>c</sup> should never use thy Name (whereat *all knees do bow*) but with religious reverence, nor any part of thy worship, without due preparation and zeal: I have blasphemously abused thy holy name, to rash and customary oathes; yea, I have used oathes by thy sacred name <sup>d</sup> and false covers of my filthy sinnes. And I have been present at thy service oftentimes more for ceremony, then conscience, and to please men more then to please thee, my gracious God.

Where I should sanctifie <sup>e</sup> thy Sabbath Day, by being present at the publike exercises of the Church, and by meditating privately on the Word and Works of God, & by visiting the sick, and relieving of my poor <sup>f</sup> brethren: alas, I have thought those holy Exercises a burden, because they hindered my vain sports: yea, I have spent many

A a 3

of

thy leaving y<sup>e</sup> holy exercise to go to sporting or feasting.

a Com  
mand-  
ment.  
Deut.  
13, 34.  
Matt.  
15, 9.  
b Gal,  
3, 5.  
c The  
3 Com-  
mand-  
ment.  
Phil. 4  
10.  
Eccles.  
4, 17.  
1 King  
19, 10.  
1st. 5,  
2.  
d Here  
confess  
thy  
rash &  
false  
swear-  
ing.  
e The  
4 Com-  
mand-  
ment.  
Acts  
10, 7.  
f 1 Cor.  
16, 13.  
H. 10.  
con-  
fesse  
thy  
travel-  
ling  
on the  
Sabbath, &

The 5  
Com-  
mande-  
ment.  
a Thes.  
5, 13.  
Gal. 4,  
15. d  
e Here  
con-  
fesse  
thy di-  
sobe-  
dience  
to thy  
Parents,  
Mini-  
sters,  
Magi-  
strates,  
Ma-  
jors,  
or Tu-  
tors.  
The 6  
Com-  
mand-  
ment.  
a Prov.  
19, 11  
b Eph.  
4, 31.  
Mark.  
5, 44.  
c Here  
con-  
fesse  
thy  
hastine

of thy Sabbaths in mine own pro-  
phane pleasures, without being pre-  
sent at any part of thy divine worship.

Where I should have given all due  
reverence to my Naturall, Ecclesiasti-  
call, and Politick parents, I have not  
shewed that measure of dutie and affe-  
ction to them, which their care hath  
deserved. I have not had thy *Ministers*  
in such *singular love for their works sake*,  
as I ought; but I have taunted at their  
zeal, and hated them, because they re-  
proved me justly. And I have carried  
my self contemptuously against thy  
Magistrates and Ministers, though I  
knew that it is thine Ordinance, that  
I should be obedient unto them a.

Where I should be a *slow to wrath*,  
and b *ready to forgive offences*, and not  
suffere the *Sun to go down upon my*  
*wrath*, but to do good for evill, loving my  
*very enemies for thy sake*: I, alas, for one  
sorry word, have burst out into open  
rage, and harbouring thoughts of  
mischief in my heart, I have preferred  
to *feed on mine own malice*, rather then  
to eat of thy holy Supper b.

Where c I should keep my *mind*  
*from all filthy lusts*, and my body from  
all uncleannesse: O LORD, I have

defiled

and fussy, and if thou haſte beene any way the cause of  
any mans death unjuſtly, or cruelly. c The 7 Comman-  
dement. 1 Thes. 4, 3, &c. Rom. 6, 13. Here cōfesse  
unto God thy ſecret pollutions, fornication or adultery,  
if Satan hath ſo farre prevailed over thee.

defiled both, and made my heart a  
Cage of all impure thoughts, and my  
minde a very Styre of the unclean  
spirit. Yea, the remedy which thou  
(Lord) hast ordained for incontinen-  
cy, could not contain me within the  
bounds of chastity: for by doating on  
Beauty, whose ground is but dust, Sa-  
tan hath bewitched my flesh to lust  
after strange flesh.

a Where I should have lived in up-  
rightnesse, giving every man his due,  
being contented with mine own e-  
state, and living conscionably in my  
lawfull calling, should be ready (ac-  
cording to mine ability) to lend and give  
unto the poor: Oh Lord, I have by  
oppression, extortion, bribes, cavilla-  
tion, & other indirect dealings, under  
pretence of my calling and office,  
robbed and purloyned from my fellow  
Christians: yea, I have received, and  
suffered Christ, where I was trusted  
many a time in his poor members, to  
stand hungry, cold and naked at my  
door, and hungry, cold and naked, to  
go away succourlesse, as he came: and  
when the leannes of his cheeks plead-  
ed pitty, the hardnesse of my heart  
would shew no compassion c.

d Where I should have made con-  
science to *speak the truth in simplicity*,  
without any falsehood, *prudently judg-*  
*ing a right*, and *charitably constru-*  
*ing all things in the best part*; and

A a 4

should

a The  
Com-  
mande-  
ment.  
b Eph.  
4, 28.  
Luke  
6, 34.  
35.  
Lev. 19  
35.  
c Hebr  
con-  
fesse  
if thou  
hast se-  
cretly  
stolne,  
or o-  
penly  
robbed  
any  
thing,  
or hast  
detrai-  
ned  
from  
any fa-  
ther-  
lesse  
childe  
that  
which  
is his  
by  
right.  
d The 9  
Com-  
mande-  
ment.  
Zach.  
2, 16.  
Matt.  
10, 16.  
1 Cor.  
13, 7-8

Psalm.  
 50, 20.  
 a Psalm.  
 15, 3.  
 b Heere  
 con-  
 fesse, if  
 thou  
 hast  
 belyed  
 or slan-  
 dered  
 thy  
 neigh-  
 bour, or  
 not  
 spoken  
 the  
 truth,  
 to clear  
 his in-  
 nocency,  
 when  
 thou  
 wast  
 called  
 thereto  
 Tit. 1.  
 12.  
 The 10  
 Com-  
 mande-  
 ment.  
 Heb.  
 13, 5.  
 1 Tim.  
 4, 6.  
 Phil. 4  
 2, 13.

should have defended the *good name*  
 and *credit* of my neighbour; alas (vile  
 wretch that I am) I have belyed and  
 slandered my fellow-brother, and as  
 soon as I heard an ill report, I made  
 my tongue the instrument of the De-  
 vill, to blazon that abroad unto others,  
 before I knew the truth of it my self.  
 I was so far from *speaking a good word*,  
 in defence of his good name; that it  
 tickled my heart in secret to hear one,  
 that I envied, to be taxed with such a  
 blemish, though I knew that otherwise  
 the graces of God shined in him in  
 abundant measure. I made jests of offi-  
 cious, and advantage of pernicious  
 lyes: herein shewing my self a right  
 Cretian, rather then an upright Chri-  
 stian *b*.

And lastly (O Lord) where I should  
 have rested fully contented with that  
 portion which thy Majesty thought  
 meetest to bestow upon me in this  
 pilgrimage: and rejoyce in anothers  
 good as in mine own; alas, my life  
 hath been nothing else but a greedy  
 lusting after this neighbours house,  
 and that neighbours Land, yea, secretly  
 wishing such a man dead, that I might  
 have his living or office; coveting  
 rather those things which thou  
 hast bestowed on another, rather then  
 being thankfull for that which  
 thou hast given unto my self. Thus  
 I, O LORD, who am a carnall sin-  
 ner,

ner, and sold under sin, have transgressed  
all thy holy and spirituall Commande-  
ments, from the first to the last,  
from the greatest unto the least;  
and heere I stand guilty before thy  
Iudgement seat, of all the breaches  
of all thy Lawes, and therefore lya-  
ble to thy Curse, and all the miseries  
that Iustice can powr forth upon so  
curst a creature. And whither shall  
I go for deliverance from this mi-  
sery? Angels blush at my rebellion,  
and will not help me: Men are guilty  
of the like transgression, and cannot  
keep themselves. Shall I then de-  
spaire with Cain, or make away my  
self with Iudas? No, Lord: for that  
were but to end the miseries of this  
life, and to begin the endlesse tor-  
ments of Hell: I will rather appeal  
to thy *Throne of Grace*, where mercy  
reignes to pardon abounding sins, and  
out of the depth of my miseries, I will  
cry with David, for the *depth* of thy  
*mercies*, *Though thou shouldest kill me with*  
*afflictions*, yet will I, like Iob, *put my*  
*trust in thee*. Though thou shouldest  
drown me in the Sea of thy displea-  
sure, with Ionas, yet will I catch such  
hold on thy mercy, that I will be ta-  
ken up dead, clasping her with both  
my hands. And though thou shouldest  
cast me into the bowels of Hell, as Io-  
nas, into the *Bodie of the Whale*: yet  
from thence would I cry unto thee;

A a 5 O God

Heb. 4

Psalm.

130, 1.

Iob 13

12.

Ionas

2, 2.

O G O D the Father of Heaven, O Iesus Christ the Redeemer of the World, O Holy Ghost my sanctifier, three persons, and one eternall God, have mercie upon me a miserable sinner.) And seeing the goodnesse of thine own nature first moved thee to send thine onely begotten Son to dye for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent Soul, who being displeased with her self for sin, desireth to return to serve, and please thee in newnesse of life: and reach from Heaven thy helping hand to save me thy poor servant, who am (like Peter) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sins, with the merits of that blood, which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and blood, O L O R D, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my soul, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgements, which my sins have deserved, may never have power either to confound me in this life, or to condemn me in the world which is to come: for my stedfast faith



faith is, that thou hast dyed for my sins, Rem.  
 and risen again for my justification. This s. ult.  
 I beleeve, O Lord, help mine unbelief.  
 Work in me likewise I beseech thee,  
 an unfained Repentance, that I may  
 heartily bewail my former sins, and  
 loath them, and serve thee hence-  
 forth in newnes of life, and greater  
 measure of holy devotion. And let my  
 soul never forget the infinite love of  
 so sweet a Saviour, that hath laid down  
 his life to redeem so vile a sinner. And  
 grant, Lord, that having received  
 these seals and pledges of my  
 communion with thee, thou mayest  
 henceforth so dwell by thy Spirit in  
 me, and I so live by faith in thee, that  
 I may carefully walk all the dayes of  
 my life in godlinesse and Piety to-  
 wards thee, and in Christian Love  
 and Charity towards all my Neigh-  
 bours, that living in thy fear, I may  
 dye in thy favour, and after death, be  
 made partaker of eternall life, through  
 Iesus Christ my Lord and onely Savi-  
 our, Amen.

3. *Of the means whereby thou maiest  
 become a worthy Receiver.*

THESE Means are duties of two  
 sorts: the former respecting God;  
 the latter our Neighbour. Those  
 which respect GOD, are three:  
 first, sound knowledge: secondly, true  
 faith: thirdly, unfained Repentance.

That

That which respecteth our Neighbour, is but one, sincere Charitie.

1. *Of sound Knowledge requisite in a worthy Communicant.*

Heb. 6

1, 2.

Ioh.

17, 3.

1 Tim.

2, 4.

1 Cor.

12, 19.

2 Cor.

12, 5.

Sound knowledge, is a sanctified understanding of the first Principles of Religion. As first, *of the Trinitie of persons in the unitie of the God-head.* Secondly, *of the creation of Man, and his Fall.* Thirdly, *of the curse and misery due to sin.* Fourthly, *of the natures, and Offices of Christ, and redemption by faith in his death, especially by the doctrine of the Sacrament, sealing the same unto us.* For, as an house cannot be built, unlesse the foundation be first laid, no more can Religion stand, unlesse it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither beleieve nor do the same. For as worldly businesse cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in divine and spirituall matters. And yet in temporall things a man may do much more by the light of nature: But in religious mysteries, the more we relye upon naturall reason, the further we are from comprehending *spirituall truth.* Which discovers the *fearfull* estate of those who *receive without knowledge,* and the more *fearfull* estate of those Pastors, who minister unto them without Catechizing.

1 Cor.

2, 14.

Rom.

8, 7.

2. Of

2. *Of sincere Faith, required to make  
a worthe Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, & do beleeve it, and tremble) but a true perswasion as of all those things, whatsoever the Lord hath revealed in his Word: so also a particular application unto a mans own Soul, of all the promises of mercy, which God hath made in Christ to al beleeving sinners. And consequently, that Christ and all his merits do belong unto him as well as to any other. For first: if we have not the righteousness of Faith, the Sacrament seals nothing unto us, and every man in the Lords Supper receiveth so much as he beleeveeth. Secondly, because that without Faith, we communicating on Earth, cannot apprehend Christ in Heaven: For as he dwelleth in us by Faith, so by faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our consciences that our receiving is acceptable unto God.

3. *Of unfained repentance, requisite for  
a true communicant.*

True repentance is a holy change of the minde, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holinesse and righteousness all

Iam. 3

19.

Heb. 4

2.

Rom.

4, 11.

Ephes.

3, 17.

Heb.

11, 6,

Rom.

14, 23.

Ista. 55

7.

Eze. 33

11.

Acts

16, 35.

and 3.

19.

Luke 1

74, 75.

Heb. 2  
3, 14.  
Tit. 2,  
15,

*all the rest of his dayes.* For as he that is glutton with *meat*, is not apt to eat *Bread*: so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with wilfull filthines, makes the use of all holy things unholy unto us. Our sacrificed spotlesse Pasleover cannot be eaten with the fowre leaven of malice and wickednesse, saith Paul. 1 Cor. 5, 8. Neither can the old bottles of our corrupt and impure consciences, retain the new wine of Christs precious blood, as our Saviour saith Mark. 2, 22. We must therefore truely repent, if we will be worthy partakers.

1. *The duties to be performed in respect of our Neighbour, is Charitie.*

Charity is a hearty forgiving of others who have offended us, & after reconciliation, an outward unfained testifying of the inward affections of our hearts, by gestures, words, and deedes, as oft as we meet, & occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chief end, wherefore the *Lords Supper* was ordained, is, to confirm Christians love one towards another. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the first sort of duties which we are to perform before

Matt.  
5, 23,  
24.

Ioh.  
13, 14,  
34, 35.  
Matt. 6  
12, 14.  
16, &  
18, 25.

before we come to the Lords Table, called Preparation.

2. Of the second sort of duties, which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.

THIS Exercise of spirituall Meditation, consists in divers points. First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ, to be a Guest at his holy Table, and how lovingly he inviteth thee: *Ho, every one that thirsteth; come ye to the waters of life, &c. Come, buy wine and milk without money and without price: eat ye that which is good, let your soul delight it self in fatnesse. Take ye, eat ye; this is my body, which was broken for you: drink ye all of this; for this is my blood, which was shed for the remission of your sins. What greater honour can be vouchsafed; thā to be admitted to sit at the Lords own Table? What better fare can be afforded, than to feed of the Lords own body & Blood? If David thought it to be y greatest favour that he could shew unto good Barzillai, for all the kindnesse that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in Ierusalem; how much greater favour ought we to account it,*

Matth.  
22.  
1 Pet.  
2, 2.

Ista. 5,  
1, 2.

Matth.  
26, 26,  
27, 28,  
&c.

2 Sam.  
19, 3.

Gene.  
22, 5.

it, when Christ doth indeed feed us in the Church at his own Table, and that w<sup>th</sup> his own most holy bodie & blood?

2. As *Abraham*, when he went up to the *Mount*, to sacrifice *Isaac* his Son; left his servants beneath in the valley: so when thou comest to the spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations: that thou mayest wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

3. Meditate with thy self, how precious and venerable is the Bodie and Blood of the Son of God, who is the Ruler of heaven and earth: the Lord, at whose beck the Angels tremble, and by whom both the quick and dead shall be juged at the last day, and thou among the rest. And how that it is he, who having bin crucified for thy sins, offereth now to be received by faith into thy soul. On the other side, consider how finfull a creature thou art; how altogether unworthy of so holy a Guest; how ill deserving to taste of such sacred food; having been conceived in filthinesse, & wollowing ever since in the myre of Iniquitie; bearing the Name of a Christian, but doing the workes of the Devill: adoring Christ with an *Ave Rex* in thy mouth, but spitting Oathes in his face, and crucifying him anew

Haile  
King.

new with thy gracelesse actions.

Fourthly, ponder then, with what face darcest thou offer to touch so holy a body with such defiled hands? Or to drink such precious Blood with so lewd and lying a mouth, or to lodge so blessed a Guest in so unclean a stable? For if the Bethshemites were slain for but looking irreverently into the Ark of the old Testament, what judgement mayest thou justly expect, who with such impure eyes and heart, art come to see and receive the Ark of the New Testament, in which dwelleth all the fulnesse of the God-head bodily?

Col. 2.  
39.]

If *Vzza* for but touching (though not without zeal) the Ark of the covenant, was stricken with sudden death, what stroak of Divine judgement mayest thou not fear, that so rudely, with unclean hands, doest presume to handle the Ark of the eternall Testament, wherein are hid all the Treasures of Wisdome and Knowledge?

2 Sam.  
6, 7.

If *John Baptist* (the holiest Man that was born of a Woman) thought himself unworthy to bear his shooes, (O Lord) how unworthy is such a profane wretch, as thou art, to eat his holy flesh, and to drink his precious blood.

Matth.  
3, 11.

If the blessed Apostle Saint Peter, seeing but a glympse of Christs almighty power thought himself unworthy to stand in the same boat with him; how

B b

unwor-

unworthy art thou to sit with Christ at the same Table, where thou mayest behold the infinitesse of his Grace and Mercie displayed?

Matt.  
8, 1.

If the Centurion thought that the roof of his house was not worthie to harbour so divine a Guest, what room can there be fit under thy ribs, for Christ holinesse to dwell in?

If the Blood-issued sick Woman feared to touch the Hem of his Garment; how shouldest thou tremble to eath his flesh, and to drinke his All-healing-blood?

Yet if thou comest humbly, in Faith, Repentance, & Charitie, abhorring thy sins past, and purposing unfainedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge: and this Sacrament shall seal unto thy soul, that all thy sins and the Iudgemens due unto them, are fully pardoned, and clean washed away by the blood of Christ. For, this Sacrament was not ordained for them who are perfect: but to help penitent sinners unto perfection. Christ came, *not to call the righteous, but sinners to Repentance.* And he saith, *that the whole need not the Physician, but they that are sick.* Those hath Christ called, and when they came, them hath he ever helped. Witnesse the whole Gospell, which testifieth, that

Math.  
9, 12,  
13.  
Math.  
11, 28.



that not one Sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sick Soul in this Fountain of Christs blood; and doubtlesse, according to his promise, Zachar. 13, 1. thou shalt be healed of all thy *sins*, and *uncleanesse*. Not sinners therefore, but they who are unwilling to repent of their sins, are debarred from this Sacrament.

Fifthly, meditate, that Christ left this Sacrament unto us as the chief Token and Pledge of his Love: not when we would have made him a King, John 6, 15. (which might have seemed a requital of kindnes) but when Judas and the High Priests were conspiring his death, (therefore wholly of his meer favour.) When Nathan would shew David how entirely the poor man loved his sheep that was killed by the rich man: *he gave her* (saith he) *to eat of his own morsels, and his own cup to drink*, 2 Sam. 1, 2, 3. And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink, for her spirituall and eternall nourishment? If then there be any love in thine heart, take the cup of *Salvation* into thine hand, and pledge his *love* with *love* again, Psalm. 116, 11.

Sixtly, when the Minister beginneth

the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever: and settle thy meditations onely upon those holy actions and rites: which according to Christs institution are used in and about the holy Sacraments: For it hath pleased God (considering our weaknesse) to appoynt those Rites as means, the better to lift up our minds to the serious contemplation of his heavenly Graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table; and consecrating them by Prayers, and the rehearfall of Christs institution, to be a holy Sacrament of the blessed Body and Blood of Christ, then meditate, how God the Father, of his meer love to mankinde, set apart and sealed his onely begotten Son, to be the All-sufficient means, and onely Mediatour, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that Iesus Christ the eternal Son of God was put to death, and his blessed Soul and Bodie (with the sence of Gods anger) broken asunder for thy sins, as verily as thou now seest the holy Sacrament to be broken before thine eyes: and withall  
call

call to mind the hainousnesse of thy sins, and the greatnesse of Gods hatred against the same, seeing Gods justice could not be satisfied, but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, That the King (who is the Master of the Feast) stands at the table to see his Guests; & looketh upon thee whether thou hast on thee the <sup>a</sup> *Wedding garment*. Think also, that all the holy <sup>b</sup> *Angels*, that attend upon the Elect in the church, and <sup>c</sup> *do desire to behold the celebration of those holy Mysteries*, do observe thy reverence and behaviour. Let thy soul therefore whilest the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

*A sweet Soliloquie to be said betwixt the consecration and receiving of the Sacrament.*

IS it true indeed, that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to contain thee: how much more unable is the soul of such a sinfull carcase as I am to receive thee?

But seeing it is thy blessed pleasure, to come thus to sup with me, and to dwell in me; I cannot for joy but burst out, and say, *What is man,*

B b 3

that

<sup>a</sup> Matt. 22, 11.

This wedding Garment is righteousness & true holiness. Rev. 19, 8. Ephes. 4, 24. 1 Cor. 11, 10. Ephes. 1, ult. 1 Pet. 1, 12.

1 King 8, 27.

Rev. 3 20. Ioh. 14, 23.

Rom.

7, 14.

vers.

24.

Matt.

9, 13.

Matt.

11, 28.

that thou art so mindfull of him, and the son of man, that thou soregardest him? What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confesse what I am in the wretchednesse of my Name. I am in a word, a carnal creature, whose very Soul is *sould under sin*: a wretched man, compassed about with a *bodie of death*, Yet Lord, seeing thou callest, here I come; and seeing thou callest sinners, I have thrust my self in among the rest, and seeing thou callest *all* with their *heavieft loads*, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physicain of my Soul? Thou hast cured many, but never diddest thou meet with a more miserable Patient; for I am more leproous then Gehazy, more unclean then Magdalene, more blinde in Soul, than Bartimeus was in Bodie; for I have lived all this while, and never seen the true light of thy Word: My soul runs with a greater flux of sin, than was the Hemorrhisse issue of blood. Mephibosheth was not more lame to go, than my Soul is to walk after thee in love. Ieroboams Arm was not more withered to strike the Prophet, than my hand is maymed to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though

though I have all their sins and sores,  
 yet Lord, so abundant is thy grace,  
 so great is thy Skill, that if thou wilt,  
 thou canst with a word, forgive the  
 one, & heal 5 other: And why should  
 I doubt of thy good will, when to  
 save me, will cost thee now but one  
 loving smile; who diddest shew thy  
 self so willingly to redeem me,  
 though it should cost thee al thy heart  
 blood: and now offerest so graciously  
 unto me the assured pledge of my  
 Redemption by thy blood? *Who am I,*  
*O Lord God?* and what is my merit,  
 that thou hast bought me with so dear  
 a price? It is meere thy mercy: and  
*I, O Lord, am not worthy the least of all*  
*thy mercies:* much lesse to be a parta-  
 ker of this holy Sacrament, the grea-  
 test pledge of the greatest mercie, that  
 ever thou diddest bestow upon those  
 Sons of men whom thou lovest. How  
 might I, in respect of mine own un-  
 worthinesse, cry out for fear at the  
 sight of thy holy Sacrament, as the  
 Philistims did, when they saw the Ark  
 of God come into the assembly? *Who*  
*now unto me a sinner;* but that thy Angel  
 doth comfort me, as he did the wo-  
 man: *Fear thou not, for I know that*  
*thou sekest Iesus which was crucified.* It  
 is thou indeed that my soul seeketh  
 after. And theere thou offerest thy self  
 unto me in thy blessed Sacrament. If  
 therefore Elizabeth thought her self

1 Sam.  
7, 11.

Gen.  
32, 10.

1 Sam.  
5, 7.

Matt.  
23, 5.

Luk. 1  
 43, 44. so much honoured, at thy presence in  
 the *womb of thy blessed Mother*, that  
 the *Babe sprang in her belly for joy*; how  
 should my Soul leap within me for  
 joy, now that thou comest by thy  
 holy Sacrament, to dwell in my heart  
 for ever? Oh what an honour is this,  
 not that *ŷ Mother of my Lord*, but my  
 Lord himself should come thus to visit  
 me! Indeed, Lord, I confesse with  
 the faithfull centurion, that *I am not*  
 worthy that thou shouldest come under my  
 roof: and what if thou didst but speak  
 the word onely, my soul should be saved;  
 yet seeing it hath pleased the riches  
 of thy grace, for the better strength-  
 ning of my weaknesse, to seal thy  
 mercy unto me, by thy visible signe,  
 as well as by thy visible Word: in all  
 thankfull humilitie my Soul speaks  
 unto thee with the blessed Virgin:  
 Behold, the handmaid of the Lord, be  
 it unto me according to thy word.  
 Knock thou, Lord, by thy Word and  
 Sacraments, at the door of my Heart,  
 and I wil, like the Publican with both  
 my fists knock at my brest, as fast as I  
 can, that thou mayest enter in: And  
 if the door will not open fast e-  
 nough, break it open, O Lord, by  
 thine Almighty power, and then enter  
 in, and dwell there for ever, that I  
 may have cause with *Zacheus*, to  
 acknowledge, that *this day salvation is*  
*come into mine house*. And cast out of me  
 what-

Matth.  
 8.8.

Luk. 1  
 38.  
 Rev. 3  
 20.  
 Luk.  
 19, 23.

Luke  
 19, 9.

whatsoever shall be offensive unto thee: for I resign the whole possession of my heart unto thy sacred Majesty, intreating that I may not live henceforth, but that thou majest live in me, speak in me, walk in me, and so to govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee: That finishing my course in the love of Grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Iesus, for the merits of thy death and blood-shedding, Amen.

When the minister bringeth towards thee the Bread, thus blessed and broken, and offering it unto thee, bids thee, *Take eat, &c.* then meditate that Christ himself commeth unto thee, & both offereth, and giveth indeed unto thy faith, his very bodie and blood, with all the merits of his death and passion, to feed thy Soul unto eternall life: as surely as the Minister offereth and giveth the outward signes that feed thy body unto this temporal life. The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers hand to eat it, then rouse up thy soul to apprehend Christ by Faith: and to apply his merits to heal thy miseries. Imbrace him as sweetly

B b 5

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signes,  
to

with thy Faith in the Sacrament, as ever Simeon hugged him with his arms in his swadling clouts.

As thou eatest the Bread, imagine y<sup>e</sup> thou seest Christ hanging upon the Crosse, and by his unspeakable torments, fully satisfying Gods Iustice for thy sins; and strive to be as verily partaker of the spirituall Grace, as of the Elementall signes. For, the Truth is not absent from the signes; neither doth Christ deceive, when he saith, *This is my Body*: but he giveth himself indeed to every soul that spiritually receives him by faith. For as ours is the same supper which Christ administered: so is the same Christ verily present at his own Supper, not by any papal transubstantiatiō, but by a sacramental participation, wherby he doth truly feed the faithfull unto eternall life: not by coming down out of heaven unto thee, but by lifting thee up from the earth unto him. According to the old saying; *Sursum corda*, Lift up

draw our minds to the graces signified. So Enthymins in Marth. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videris manducatum; esis, & bibitur illud sanguinem quem infusi sunt, qui me circumcisiunt. Sacramentum aliquid vobis commendat, spiritualiter intellectum vivificabit vos. August. in Psalm. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more do we in the reiteration of the same supper.



up your hearts : And, *where the car-*  
*keins, thither wil the Eagles resort,* Matth.  
 24, 28.

When thou seeft the Wine brought  
 unto thee apart from the Bread, than  
 remember, that the Blood of Iesus  
 Christ was as verily separated from his  
 body upon the Crosse, for the remissi-  
 on of thy sins : And that this is the  
 seal of the new covenant, which God  
 made, to forgive, al the sins of al  
 penitent sinners that beleeve in the  
 merits of his blood-shedding. For the  
 Wine is not a Sacrament of Christs  
 blood contained in his veynes; but as  
 it was shed out of his body upon the  
 Crosse for the *remission of the sins* of al  
 that beleeve in him.

Matth.  
 26, 28.

As thou drinkeft the Wine, and  
 prowrest it out of the Cup into thy  
 stomack, meditate and beleeve, that  
 by the merits of that Blood, which  
 Christ shed upon the Crosse, all thy  
 sins are as verily forgiven, as thou  
 hast now drunk this Sacramentall  
 Wine, and hast it in thy stomack.  
 And in the instant of drinking, settle  
 thy Meditation upon Christ, as he  
 hanged upon the Crosse; as if, like  
 Mary and Iohn, thou diddest see him  
 nailed, and his blood running down  
 his side out of that gastly wound  
 which ſpear made in his innocent  
 heart; wishing thy mouth closed to his  
 side, that thou mightest receive that  
 precious

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Iohn  
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Mary  
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it; but  
Iohn  
ascri-  
bes the  
vertue  
to be-  
lieving  
that it  
was  
shed.  
1<sup>st</sup> Cor.  
12, 13.  
1<sup>st</sup> Rom.  
8, 34.  
Heb. 7  
25, &  
9, 14.

precious blood, before it fell to the  
dustie earth: And yet the actuall drink-  
ing of that real blood with thy mouth,  
would be nothing so effectuell as this  
Sacramentall drinking of that blood  
spiritually by faith. For one of the sol-  
diers might have drunk that, and  
been still a Reprobate, but whosoever  
drinketh it spiritually by Faith, in the  
Sacrament, shall surely have the Re-  
mission of his sins, and Life everlast-  
ing.

As thou feelest the Sacramentall  
Wine which thou hast drunk, War-  
ming thy cold stomack; So endea-  
vour to feel the holy Ghost cherishing  
thy Soul in the joyfull assurance of  
the forgivenesse of all thy sins, by  
the merits of the blood of Christ. And  
to this end, God giveth every faith-  
full soul together with the Sacra-  
mental blood, the Holy Ghost to drink,  
*b We are all made to drink into one Spirit.*  
And so lift up thy mind from the  
contemplation of Christ, as he was  
crucified upon the Crosse, to consider  
how he now *c sits in glory at the right  
hand of his Father*, making intercession  
for thee, by presenting to his Father  
the unvaluable merits of his death,  
which he once suffered for thee, to ap-  
pease his Iustice for the sins which  
thou dost daily commit against him.

After thou hast eaten and drunk  
both the bread and wine, labour that

as those Sacramentall Signes do turn to the nourishment of thy Body, and by the digestion of heat become one with thy substance: so by the operation of Faith & the Holy Ghost, thou mayest become one with Christ, and Christ with thee: and so mayest feel thy communion with Christ confirmed, & increased daily more and more: That as it is impossible to sepearate the bread and Wine digested into the blood and substance of thy body: so it may be more unpossible to part Christ from thy Soul, or thy Soul from Christ.

Lastly, as the Bread of the Sacrament, though confected of many Grains, yet makes but one Bread: so must thou remember, that though all the faithfull are many; yet are they all but one mysticall bodie, whereof Christ is Head. And therefore thou must love every Christian as thy self, and a member of thy bodie.

Thus far of the duties to be done at the receiving of the holy Sacrament, called Meditation.

3. Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practice.

THE dutie which we are to perform after the receiving of the Lords Supper, is called Action or Practice: without which all the rest will minister unto us no comfort.

The

1 Cor.  
10, 17.  
Vnus  
est panis  
nis  
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catione  
ne Sa-  
cramen-  
ti, non  
autem  
neces-  
sario  
unus  
nume-  
ro.

The Action consists of two sorts of duties : first , such as we are to perform in the church : or else after that we are gone home.

Those that we are to performe in the church , are either severall from our own souls , or else joyntly with the congregation,

Psalm.  
118, 16.

Sancta  
non  
nisi  
sancte  
& san-  
ctis.

The severall duties which thou must performe from thine owne soul , are three. First , thou must be carefull (that forasmuch as Christ now dwelleth in thee , therefore) to entertain him in a clean heart , and with pure affections; for, the most holy, will be holy, with the holy : for if Ioseph of Arimathea, when he had begged of Pilote his dead body, to bury it, wrapped it in sweet adours and fine linnen, & laid it in a new Tombe ; how much more shouldest thou lodge Christ in a new Heart , and perfume his Roomes with the odoriferous Incense of Prayers, and all pure affections? If God required Moses to provide a Pot of pure Gold to keep the Manna that fell in the wilderness : what a pure heart shouldest thou provide to receive this divine Manna , that is *come down from heaven* ?

Luke  
2, 10,

And as thou comest sorrowing, like Ioseph and Mary, to seek Christ in his Temple , so now having there found him in the midst of his Word and sacrament , be carefull with joy to carry

carry him home with thee, as they did.

And if the man, that found but *his lost sheep*, reioyced so much, how canst thou, having found the Saviour of the World, but rejoyce much more?

Luke  
15, 6.

Secondly, thou must offer the sacrifice of a private thanksgiving unto God for this inestimable grace and mercy; for as this action is common unto the whole church; so is it applied particularly to every one of the faithfull in the church, and for this particular mercy, every soul must joyfully offer up a particular sacrifice of Thankf-giving. For if the Wisemen rejoyced so much when they saw the Star which conducted them unto Christ, and worshipped him so devoutly, when he lay a babe in the manger, and offered unto him their Gold, Myrrh, and Frankincense, how much more shouldest thou rejoyce now, that thou hast both seen and received this Sacrament, which guideth thy Soul unto him where he *sitteth at the right hand of his Father in glory*. And thither lifting up thy heart, adore him, and offer up unto him the Gold of a pure Faith, the Myrrh of a mortified heart, and this or the like sweet Incense of Prayer, and Thankf-giving.

*A Prayer*

*A Prayer to be said after the receiving of the Communion.*

What shall I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my soul! How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a Beast, thou madest me a Man, after thine owne Image. When by sin I had lost both thine Image, and my self: thou didst renew in me thine Image by thy Spirit, and diddest redeem my Soul by thy blood again: and now thou hast given unto me thy Seal and pledge of my Redemption; nay, thou hast given thy self unto me, O blessed Redeemer Oh, what an inestimable treasure of riches, and overflowing Fountain of grace hath he got, who had gained thee! No man ever touched thee by faith, but thou diddest heal him by grace, for thou art the Author of Salvation, the remedy of all evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy Angels, to attend upon so vile a creature as I am; but that thou wouldest enter thy self into my Soul, there to preserve, nourish and cherish me unto life everlasting?

If

If the carkaffe of the *dead Prophet* could revive a *dead man* that touched it; how much more shall the *living bodie of the Lord of all Prophets* quicken the faithfull, in whose heart he dwelleth? And if thou wilt raise my bodie at the last day out of the dust; how much more wilt thou now revive my Soul, which thou hast sanctified with thy spirit, and purified with thy blood? O Lord, what could I more desire, or what couldest thou more bestow upon me, then to give me thy bodie for meat, thy blood for drink, and to lay down thy Soul for the price of my redemption? Thou Lord, enduredst the pain, and I doe reap the profit: I received pardon, and thou diddest bear the punishment. Thy tears were my Bath, thy wounds my weal, and the injustice done to thee, satisfied for the judgement which was due to me. Thus by thy Birth, thou art become my Brother; by thy Death, my ransome; by thy Mercie, my Reward; and by thy Sacrament, my nowrishment. O divine food! by which the sons of men are transformed into the sons of God: so that mans nature dyeth, and Gods nature liveth, and ruleth in us. Indeed, all creatures wondred, that the creator would be inclosed nine Moneths in the Virgins Womb, (though her womb being replenished with the holy Ghost, was more splendid then

1 Kin.

13. 21.

the Starry Firmament.) But that thou shouldest thus humble thy self to dwell for ever in my Heart, which thou foundest more unclean then a dung-hill, it is able to make all the creatures in heaven and Earth to stand amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with Mary, rather to kneel at thy feet, then presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many tears as may suffice to wash thy holy Feet, yet Lord, it is sufficient that thou hast shed Blood enough to cleanse my sinfull soul. And I am fully (O Lord) assured, that all the daintie fare, wherewith the disdainfull Pharisee entertained thee at his table, did not so much please thee, as these tears which penitent Mary powred under the Table. I would therefore wish with *Jeremy*, that my head were a Fountain of tears, that seeing I can by no means yeeld sufficient thanks for thy love to me; yet I might by continuall tears, testifie my  
love



love unto thee. And though no man is worthy of so infinite grace: yet this is my comfort, that he is worthy, whom thou in favour accountest worthy. And seeing that now of thy meere grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgivenesse of my sins: O Lord, confirm thy favour unto thy Servant, and say of me as *Isaac* did of *Iacob*, I have blessed him, therefore he shall be blessed. And that I may say unto thee with *David*, Thou O Lord hast blessed my Soul, and made it thy house, and it shall be blessed for ever. And seeing it pleased thee to bless the house of *Obed-edom* and all his household, whilest the Ark of the Lord remains in his house: I doubt not but thou wilt much more bless my soul & bodie, & al y do belong unto me, now y it hath pleased thy Majesty, of thine own good wil, to enter under my roof, & to dwell for ever in my poor cottage. Bless me, O Lord, so, that my sin may wholly be remitted by thy blood, my conscience sanctified by thy Spirit, my minde enlightened by thy Truth, my heart guided by thy Spirit, & my will in all things subdu'd to thy blessed wil and pleasure. Bless me with all graces which I want, & increase in me those good gifts, which thou hast already

Cc 2

besto-

Gen.

27, 33,

1 Chr.

17, 27.

1 Sam.

6, 11,

12,

Gen.  
32.4,  
&c.

bestowed upon me. And seeing that I hold thee not by the Armes, as *Iacob*, wrestling without me; but inwardly dwelling by Faith within me, surely, Lord, *I will never let thee go, except thou blesse me, and give me a new name, a new heart, a new spirit, and strength by the power of God to prevail over sin and Satan.* And I beseech thee, O Lord, desire not to depart from me, as thou diddest from *Iacob*, because the day breaketh, and thy grace beginneth to dawn and appear: But I from my soul, humbly with the *Emmanites* entreate thee, O sweet Iesus, *to abide with me, because it draweth toward night,* For the night of temptation, the night of tribulation, yea my last long night of death appeareth: O blessed Saviour, stay with me therefore now and ever. And if thy presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither death nor life separate me from thee, Drive me from my self, draw me unto thee. Let me be sick, but sound in thee, and in my weakness, let thy strength appear. Let me seem as dead, that thou alone mayest be seen to live in me, so that all my members may be but *Instruments* to act thy motions. Set me as a Seal upon thine Heart, and let thy zeal be settled upon mine, that I may be out of love with all: that I may be onely in love with

Exod.  
33.14.

Cant.  
2.6.

with thee. And grant, O Lord, that as thou now vouchsafest me this favour, to sit at thy Table to receive this Sacrament in thy House of grace, so I may heereafter through thy mercy, be received to *eat and drink at thy Table in thy Kingdome of glory.* And for thy mercy; I do here with the four Beasts, and four and twenty Elders, cast my self down before thy Throne of grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation commeth onely from thee. And therefore unto thee I do yeeld al praise, and glory, and wisdom and thanks, and honour, and power, and might, and majesty, O my Lord; and my God, for evermore, Amen.

Thirdly, seeing Christ hath sacrificed himself for thee: (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy and acceptable sacrifice unto God*; by serving him in righteousness and holines all thy dayes. Thus Tertullian witnesseth, that in his time, a Christian was known from another man, only by the holinesse and uprightnesse of his life.

*2. Of the duties which we are to do after the communion, joyntly with the congregation.*

**T**He duties to be performed jointly with the church, are three. First  
C c 3      publike

Luke  
22, 30.

Rev. 5  
9.

Rev. 7  
10, 11,  
12.

Rom.  
12, 1.  
Luke  
17, 5.

which  
is pro-  
bable  
to have  
beene  
the 113  
Psalme  
1 Cor.  
16, 1.  
Rom.  
15, 25  
a Qui  
copio-  
siores  
sunt &  
volunt  
pro ar-  
bitrio  
quisque  
suo  
quod  
visum  
est con-  
tribun-  
unt, &  
quod  
ira col-  
ligitur,  
apud  
prepo-  
situm  
deponi-  
turi  
argue-  
inde  
ille o-  
pimula-  
tur pu-  
pillis  
& vi-

1

duis, & qui propter mercedem aut aliquam aliam cau-  
sam egent, &c. Apolog. 2. Iusti. Mart. agape. Iurum  
est pietatis nomine facere sumptum. Tert. Ap. adv.  
Gent. cap. 36, Numb. 6. 23, 27. Iohan. 6, 56.

publike Thanksgiving, both by Pray-  
ers, & singing of Psalmes : thus Christ  
himself and his Apostles did. Second-  
ly, Ioyning with the church, in gi-  
ving (every man according to his abi-  
lities) towards the relief of the poor.  
This was the manner of the primitive  
churches, to make collections and a  
Love-Feasts after the Lords Supper,  
for the relief of the poor Christians.  
Thirdly, when thanks and praise is  
ended; then with all reverence to  
stand up, and to receive the blessing of  
God, by the mouth of his Minister,  
and to receive it as if thou diddest  
hear God himself pronouncing it un-  
to thee from heaven. For by their  
blessing, God doth blesse his people.

*Thus far of the duties to be practised in  
the Church.*

The duties which thou art to pra-  
ctise after that thou art departed  
home, are three. First, to observe dili-  
gently, whether thou hast truly re-  
ceived Christ in the sacrament. Which  
thou mayest thus easily perceive, for  
seeing *his flesh is meat indeed*, and *his  
blood is drink indeed*, and that he is so  
full of grace, that no man ever tou-  
ched him by Faith, but he received

vertue

vertue from him; it cannot possibly be, that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins and filthinesse. For if the *Hemorrhise*; that did but touch his garment, had her bloodie issue, that continued so long, forthwith stanch'd: how much more will the bloodie issue of thy sin be stanch'd, if thou then hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue still runneth, thou mayst justly suspect thou hast never yet truly touch'd Christ.

Matt.  
5, 29.

Secondly, seeing thou hast now reconciled thy self to God, and renewed thy covenant, and vowed newnesse & amendment of life, thou must therefore have a speciall care, that thou dost not yeeld to commit thy former sins any more; knowing that the unclean spirit, if ever he can get into thy Soul again, after that it is swept and garnished, he will enter forcible possession, with seven others *Devils worse then himself*: so that *the end of that man shall be worse then his beginning*. Be ye not therefore like the *Dog that returns to his vomit*, or the *washed Sow, that walloweth in the mire again*. And return not to thy malice, like to the *Adder*, who laying aside her poyson while she drinks, takes it up again, when she hath done. But when either

Matt.  
12, 24,  
&c.

2 Per.  
2, 22.

a Cant.  
5, 3.  
b Psal.  
45, 7.  
Heb. 1  
9.  
c Cant.  
2, 3.  
d Psal.  
34, 8.  
Scio  
Romæ  
hanc  
esse  
consue-  
tudinē  
nr fi-  
deles  
semper  
Christi  
corpus  
accipi-  
ant.  
Hier.  
Apol.  
ad lov.  
Quoti-  
die  
com-  
munio-  
nem  
Eucha-  
ristiæ  
perci-  
pere  
non  
lando  
nec re-  
prehen-  
do, O-  
mni-  
bus

the Devill or thy flesh shall offer to tempt and move thee to relapse into thy former sins: answer them as the *Spouse* doth in the canticles, <sup>a</sup> I have put of my coat (of my former corrup-tiō) how shal I put it on? I have washed my feet, how shal I defile them again?

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by the eager desire of receiving it often again. For <sup>b</sup> *the bodie of Christ as it was anointed with the oyl of gladnes above his fellows: so doth it yeeld a sweeter savour then all the Ointments of the world: The fragrant smell whereof allureth all Souls, who have once tasted y<sup>e</sup> sweetnesse thereof, ever after to desire oftner to taste therof again. Because <sup>c</sup> of the savour of thy good Oyntments, therefore do the Vir-gins love thee. O taste therefore, and of-ten <sup>d</sup> see how good the Lord is, saith David. This is the commandement of Christ himself, Do this in remembrance of me, and in doing this, thou shalt shew thy self best mindfull and thankfull for his death. For as oft as ye shall eat this bread, and drink this cup, ye shall shew the Lords death untill he come. And let this be the chief end, whereunto both thy recei-ving and living tendeth: that thou mayest be a holy Christian, zealous of good*

Domini cīs diebus communicandum suadeo & horior, si  
mens sine affectu peccandi sit, Aug. (vel potius Gama-  
dus) lib. de Eccl. Dog. c. 53.

good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou maist be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.

AS soon as thou perceivest thy self to be visited with any sicknesse, meditate with thy self:

1. That misery commeth not forth of the dust; neither doth affliction spring out of the earth. Sicknesse comes not by hap or chance (as the Philistims supposed that their Mice and Emerodes came,) but from mans wickednesse, which as sparkles breaketh out. Man suffereth (saith Ieremie) for his sins. Fools (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. As therefore Solomon adviseth a man to carry himself towards an earthly Prince; If the spirit of him that ruleth, rise up against thee, leave not thy place, for gentleness pacifieth great sins: so counsell I thee to deal with the Prince of Princes: If the spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart

Tit. 2.  
12, 14.

Iob 3,  
6.

1 Sam.  
6, 5.  
Lam. 3  
39.  
Psalms.  
107,  
17.

Eccles  
10, 4.

2 Cor.  
13, 4.

despaire: for repentance pacifieth great sins. And *whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.*

Matth  
6, 6.  
Psalm  
4, 4.  
Lam 3  
40.  
Iosh. 7  
16, &c

2. Shut too thy chamber door; *Examine thine own heart upon thy bed, search and trie thy wayes.* Search as diligently for thy capitall sin, as Ioshua did for Achan, till thou findest it. For albeit God when he beginneth to chasten his children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to casten, and enter with them into judgement, for some one grievous sin, wherein they have lived without Repentance.

Prov.  
28, 30.

3. When thou hast thus considered all thy sins, put thy self before the Iudgement Seat of God, as a Fellow or Murtherer standing at the Bar of an earthly Iudge: and with grief and sorrow of heart confesse unto God all thy known sins, especially thy capitall offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the time, & manner how they were committed, as may most serve to aggravate the hainousnes of thy sins, and to shew the contrition of thy heart for  $\text{\textcircled{y}}$  same. Lift up thine hand, and acknowledge thy self before the righteous Iudge of heaven and earth, guilty of eternall death and damnation, for those thy hainous



hainous sins and transgressions. And having thus accused and judged thy self: cast down thy self before the Foot-stool of his Throne of grace: assuring thy self, that whatsoever the King of Israel be: yet the God of Israel is a mercifull God: And cry unto him from a penitent and faithfull heart, for mercy and forgivenesse, as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Iudge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou mayest do, in these or the like words.

*A Prayer when one begins to be sick.*

O Most righteous Iudge, yet in Iesus Christ, my gracious Father: I wretched sinner do heere return unto thee (though driven with pain and sicknesse) like the Prodigall child with want & hunger: I acknowledge, that this sicknesse and pain comes not by blind Chance, or Fortune, but by thy Divine Providence, and special appointment. It is the stroke of thy heavy hand, which my sins have justly deserved, and the things that I feared, are now fallen upon me: Yet I do well perceive, that in wrath thou rememberest mercy; whē I consider, how many and

Psalm

99, 5.

Heb. 4

20, 21.

1 Reg.

20, 31.

Heb. 8

2.

and how hainous are my sins, and how few and easie are thy corrections, Thou mightest have stricken me with some fearfull and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy; and so I should have perished in my sins, and have been for ever condemned in Hell.

But thou, O Lord, visitest me, with such a fatherly chastisement, as thou usest to visit thy dearest children whom thou best lovest, giving me (by this sicknesse) both warning and time to repent, and to sue unto thee for grace and pardon: I take not therefore, O Lord, this thy visitation, as any signe of thy wrath or hatred; but as an assured pledge and token of thy favour and loving kindnesse, whereby thou doest with thy temporall Iudgement draw me to Iudge my self, and to repent of my wicked life, that I should not be condemned with the godlesse and unpenitent world. For thy holy Word assures me, that whom thou lovest, thou thus chastenest; and, that thou scourgest every Son that thou receivest: That if I endure thy chastening, thou offerest thy self unto me, as unto a Son; and that all that continue in sin, and yet escape without correction (whereof all thy children are partakers) are bastards and not sons: and that thou chastenest me

for

1 Cor.  
11, 13

Heb. 7  
11, 6, 7  
&c.

for my profit, that I may be a partaker of thy holinesse, O Lord, how full of goodnesse is thy nature, that hast dealt with me so graciously in the time of my health and prosperitie? and now being provoked by my sins and unthankfulnesse, hast such Fatherly and profitable ends, in inflicting upon mee this sicknesse and correction?

I confesse, Lord, that thou doest justly afflict my bodie with sicknesse; for my Soul was sick before of long prosperitie, and starved with ease, peace, plentie, and fulnesse of bread: And now, O Lord, I lament & mourn for my sins; *I acknowledge my wickednesse, and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, void of all goodnesse by Nature, and full of evill by sinfull custome! Oh, what a world of sin have I committed against thee; whilest thy long sufferance expected my conversion, and thy blessings moved me to repentance! Yet, O my God, seeing it is thy propertie more to respect the goodnesse of thine own nature, then the deserts of sinners: I beseech thee, O Father, for thy Son Iesus Christ his sake, and for the merits of that All-saving death, which he hath voluntarily suffered for all which beleve in him; Have mercy upon me, according to the multitude of thy mercies:

Turn

Ezech.  
19, 49.

Psa, 51  
1.

Psalm  
51, 11.  
Psalm  
25, 7.

Hof.  
14, 4.

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name  
that  
sin  
which  
most  
con-  
bleth  
thy  
consci-  
ence.

Matt.  
3, 17.

Turn thy face away from my sins, and blot out all mine iniquities : Cast me not out of thy presence, neither reward me according to my deserts: For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But *thou O Lord, art the helper of the helpleffe, and in thee the fatherlesse findeth mercy*: For though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wath therefore, O Christ, my sins with the vertue of thy precious blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me<sup>a</sup>. And seeing that of thy love thou diddest lay down thy life for my rancome, whē I was thine enemy: Oh, save now the price of thine own blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight, in my behalf. Reconcile me once again, O mercifull Mediatour, unto thy Father: for though there be nothing in me that can please him; yet I know, that in thee, and for thy sake, he is *well-pleased* with all whom thou acceptest and lovest. And if it be thy blessed will, remoove this sicknesse from me, and restore me to my former health again; that I may live longer, to set forth thy

thy glory : and to be a comfort to my friends , which depend upon me : and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then , Lord , thou shalt see how religiously and wisely I shall *redeem the time* , which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner and the Easier be delivered from this pain and sicknesse , direct me, O Lord, I beseech thee , by thy Divine Providence , to such a Physician and helper , as that (by thy blessing upon thy means) I may recover my former health and welfare again. And (good Lord) vouchsafe , that as thou hast sent this sicknesse unto me ; so thou wouldest likewise bee pleased to send thy Holy Spirit into my heart, whereby this present sicknesse may be sanctified unto me : that I may use it as thy School , wherein I may learn to know the greatnesse of my miserie , and the riches of thy mercie : that I may be so humbled at the one, that I despaire not of the other : and that I may so renounce all confidence of help in my self , or in any other creature , that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord , how weak a vessell I am , full of frailtie  
and

Ephes,  
5, 29.

Iam.

1, 17,  
Ioh. 3,  
27.

1 Cor.

10. 13.

Psalm.

31, 5.

and imperfections: and that by nature I am angry and froward under every crosse and affliction; O Lord, who art the giver of all good gifts, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me, then I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meeknesse, unto those that shall come and visit me: that I may thankfully receive, & willingly imbrace all good counsels and consolations from them: And that they may likewise see in me such good examples of Patience, and hear from me such godly lessons of Comfort, as may bee arguments of my Christian Faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like affliction, or sicknesse: I know, O Lord, I have deserved to dye; and I desire not longer to live, then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternall Decree, appointed by this sicknesse to call for me out of this transitory life; I resigne my self into thy hands and holy pleasure; thy blessed will be done, whether it be by life or by

by death. Onely I beseech thee of thy mercy forgive me all my sins, and prepare my poor soul, that by a true faith, and unfained repentance: the may be ready against the time that thou shalt call for her out of my sick and sinfull bodie. O heavenly Father, who art the hearer of Prayers; *Hear thou in Heaven this my Prayer*, and in this extremitie grant me those requests, not for any worthinesse that is in me, but for the merits of thy beloved Sonne Iesus, my onely Saviour and mediator; For whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name*. In his Name therefore, and in his own words I conclude this my unperfect prayer, saying; *Our Father which art in Heaven, &c.*

Psalm  
65. 2.  
1 King  
39. 8.

Iohn  
16. 23.

Having thus reconciled thy self unto God in Christ:

I. Let thy next care be to set thy house in order, as Esay advised King Ezekias; making thy last Will and Testament (if it be not already made.) If it be made, then peruse it, confirm it, and for avoyding all doubts and contentions, publish it before Witnesses: that (if God call for thee out of this life) it may stand in force, and unalterable; as thy last will and Testament; and so deliver it locked or sealed up in some Box, to the keeping

Isa.  
38. 1.

D d

ping

ping of a faithfull friend, in the presence of honest witnesses,

II. But in making thy Testament, take a religious Divines advice, how to bestow thy benevolence; and some honest Lawyers counsell to contrive it according to Law.

Dispatch this, before thy sicknesse doth encrease, and thy memory decay; least otherwise thy Testament proove a Dotement, and so be another mans Fancy, rather than thy Will.

III. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of Wealth; make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thy house is set in order, thou shalt be better enabled to set thy Soul in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thine abilitie, in thy life times; that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy children may be still beholden unto thee, and not thou unto them. But if thou keep all in thy hands whilest



whilest thou livest, they may thank death, & not thee, for the portion that thou leavest them. If thou hast not children, and the Lord hath blest thee with a great portion of the goods of this World; and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work to the trust of others; seeing thou seest how most of other mens Executors, prove almost Executioners: And if friends be so unfaithful, in a mans life: how much greater cause hast thou to distrust their fidelitie after thy death?

Lamentable experience sheweth how many dead-menswils have of late either been quite concealed, utterly overthrown, or by cavils and quirkes of Law, frustrated or altered: whereas by the <sup>a</sup> *Law of God*, the will of the dead should not be *violated*: but all his godly intensions *conscionably* performed and fulfilled, as in the sight of God, who in the day of the Resurrection, will be a just Iudge, both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtfull, it should bee construed as it might come neereſt to the honour of God, <sup>b</sup> and the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light on <sup>y</sup> Actors that do them: not on <sup>y</sup> Kingdome wherein they are suffered to be done. And let other Rich men be

Dd 2

warned

Gal. 3  
15.  
Heb. 9  
17.  
2 Cor.  
5, 19.  
Ecclef.  
18, 14.  
Rom.  
8, 15.  
1 Cor.  
4, 5.  
Act. 7,  
31, 32.  
b Vo-  
luntas  
testato-  
ris ma-  
gis in-  
spicien-  
do est  
quam  
verba,  
I cum  
virm  
parag-  
iani.  
C. de  
fidei.  
cum ff.  
ad leg.  
Fal. l. 6  
ff. ad  
Tre. l.  
ubi pa-  
rag. re  
logo.

a Ma-  
trimo-  
nium  
inter  
Aurum  
& Ar-  
cam,  
divor-  
cium  
inter  
Denm  
& Ani-  
mam,  
Aug.  
Felix  
quem  
faciunt  
aliena  
pericu-  
la can-  
tum.  
Ga. 6. 9  
Matt.  
10, 42.  
Mar. 9  
41.  
Matt.;  
25, 41.  
Luke  
14, 14,  
and 18  
22.  
1 Cor.  
13, 58.  
Rev.  
14, 13.  
b Job  
14, 5.  
c Job  
23, 24.  
d a Kin  
20. 7.  
and 5,  
7, 8, 10  
10h. 9,  
7.

warned by such wretched examples, not to <sup>a</sup> marry their minds to their Money; as that they will do no good with their goods, till death divorceth them. Considering therefore the shortnesse of thine own life, and the uncertaintie of others just dealing after thy death, in these unjust dayes: let me advise thee (whom God hath blessed with abilitie, and an intent to do good) to become, in thy life time, thine own Administrator, make thine own hands thine Executors, and thine own eyes thy Over-seers; cause thy Lanthorn to give her light before thee, and not behind thee: give God the glory, and thou shalt receive of him in due time the reward, which of his grace and mercy he hath promised to thy good works.

4. Having thus set thy House and Soul in order (if the determined number of thy dayes be not expired) <sup>b</sup> God will either have mercy upon thee, and say, <sup>c</sup> Spare him (O killing Malady) *that he go not down into the pit, for I have received a reconciliation*: Or else his Fatherly providence wil direct thee to such a Physician, and to such means, as that by his *blissing* upon their *endeavours*, thou shalt recover, and be restored to thy former health again. But in any wise, take heed that thou, nor none for thee, send unto Sorcerers, Wizards, Charmers, or

In-

Inchanters, for help : for this were to leave the God of Israel; and to go to Baalzebub, the god of Ekron, for help, as did wicked Ahazia; and to break thy Vow which thou hast made with the blessed Trinity in Baptisme. And be sure, that God will never give a blessing by those meanes which he hath accursed : but if he permit Satan to *cure thy body*, fear lest it tend to the damnation of thy soul. Thou art tried: beware.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician then in the Lord, as Afa did; of whom it is said, that *he sought not to the Lord in his disease, but to the Physicians* : which is a kind of idolatry, that will increase the Lords anger, and make the Physick received ineffectuall. Use therefore the Physician as Gods Instrument, and Physick, as Gods meanes. And seeing it is not lawfull without Prayer to use ordinary food, 1 Tim. 4. 4. much lesse extraordinarie Physick (whose good effect depends upon the blessing of God :) before thou takest thy Physick, pray therefore heartily unto God to blesse it unto thy use, in these or the like words :

*A Prayer before taking of Physick.*

O Mercifull Father, who art the Lord of Health, and of sicknesse,

Dd 3

of

1 King  
1, 2, 3.

Levit.  
20, 6.  
Deut.  
18, 10,  
&c.

1 Thes.  
2, 10.  
Deut.  
13, 3.

2 Chro.  
16, 12.

1sa. 1.  
5, 7.  
1er.  
9, 22.

1 Sam. of Life, and of Death; who killest, and  
 2, 6. makest alive; who bringest down to the  
 grave, and raisest up again: I come unto  
 thee, as to the onely Physician, who  
 canst cure my Soul from sin: and my  
 Bodie from sicknesse. I desire neither  
 life nor death, but refer my self to  
 thy most holy will: for, though we  
 2 Sam. must needs dye; and being dead, our lives  
 14, 14. are as water spilt on the ground, which  
 cannot be gathered up again: yet hath  
 thy gracious providence (whilest life  
 remaineth) appoynted meâens which  
 thou wilt have thy Children to use,  
 and by the lawfull use thereof) to ex-  
 pect thy blessing upon thine own  
 means, to the curing of their sick-  
 nesse, and restitution of their health.  
 And now, O Lord, in this my neces-  
 sity, I have, according to thine ordi-  
 nance, sent for thy servant (the Physi-  
 cian) who hath prepared for me this  
 Physick, which I receive as means  
 sent from thy fatherly hand: I beseech  
 thee therefore, that as by thy blessing  
 1 Sa. 38 on a lump of drie figs, thou didst heal  
 27. Ezechias sore, that he recovered: and  
 by seven times washing in the river of  
 Jordan, didst cleanse Naaman the Sy-  
 rian of his Leprosie; and diddest  
 restore the man that was blind from  
 his birth, by anoynting his eyes with  
 A. Oh. 9. Clay and Spittle, and sending him to  
 7. wash in the pool of Siloam; and by  
 27. 8. touching the hand of Peters wives  
 5.

Mo-

Mother, diddest cure her of her Feaver; and didst restore the woman that touched the hemme of thy Garment, from her bloodie issue: So it would please thee, of thine infinite goodnesse and mercie, to sanctifie this my sick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sicknesse, and pain, and restore me to health and strength again. But if the number of those daies which thou hast appointed for me, to live in this Valley of misery, be at an end; and that thou hast sent this sicknesse, as thy Messenger, to call me out of this mortall life: then (Lord) let thy blessed will be done; for I submit my will to thy most holy pleasure. Onely I beseech thee increase my Faith, and Patience, and let thy Grace and mercie be never wanting unto me; but in the midst of all extremities, assist me with thy Holy Spirit, that I may willingly and cheerfully resigne up my Soul (the price of thine own blood) into thy most gracious hands and custodie. Grant this, O Father, for Iesus Christ his sake; to whom with thee, and the Holy Ghost, be all honour and glory, both now and evermore, Amen.

Matt.  
8. 10,  
&c.

Iob 14

*Meditations for the sick.*

WHILEST thy sicknesse remaineth, use often (for thy comfort) these

D d 4

few

few Meditations, taken from the ends wherefore God sendeth afflictions to his children: Those are ten.

1. That by afflictions, God may not onely <sup>a</sup> correct our sins past, but also work in us a deeper loathing of our naturall corruption, and so prevent us from falling into many other sins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the child of God may say with David, <sup>b</sup> It is good for me that I have been afflicted, that I may learn thy statutes, for, <sup>c</sup> before I was afflicted, I went astray, but now I keep thy Word. And indeed (saith S. Paul) <sup>d</sup> We are chastened of the Lord: because we should not be condemned with the world. With one crosse God maketh two cures: the chastisement of sins past, and the prevention of sin to come. For though the eternall punishment of sin, (as it proceedeth from Iustice) is fully pardoned in the Sacrifice of Christ: yet we are not (without serious judging of our selves) exempted from the temporall chastisement of sin; for this proceedeth onely from the love of God, for our good. And this is the reason, that when Nathan told David, from the Lord, that his sins were forgiven; yet that the Sword

<sup>a</sup> Dens  
suos  
percu-  
tit, ut  
emend-  
der.  
Hier.  
Com.  
in Esa.  
lib. 6.  
<sup>b</sup> Dens  
cala-  
mita-  
tes in-  
fligit,  
non  
exin-  
guere,  
sed  
casti-  
gare  
nos  
cu-  
piens  
salv.  
Sap. 3.  
in di-  
vites.  
<sup>c</sup> Psal.  
119,  
71.  
<sup>d</sup> Psal.  
119,  
67.  
<sup>e</sup> 1 Cor  
11, 32.  
<sup>f</sup> Sam.  
12, 10

(of)

(of chastisement) should not depart from his house, and that his Child should surely die. For GOD, like a skilfull Physician, seeing the Soul to be poysoned with the settling of sin; and knowing that the reigning of the flesh will proove the ruin of the Spirit, minstreth the bitter Pill of affliction whereby the Reliques of sin are purged, and the soul more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh the odiousnesse of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly.

2. God sendeth affliction, to seal unto us our Adoption: *For every child whom God loveth, he correcteth.* And he is a Bastard that is not corrected. Yea, it is a sure note, that where GOD seeth sinne, and finites not, there he detests and loves not. Therefore it is said, that he <sup>b</sup> suffered the wicked Sons of Ely to continue in their sins without correction, because the Lord would slay them. On the <sup>c</sup> other side, there is no surer token of Gods fatherly love and care, then to be corrected with some crosse, as oft as we commit any sinfull crimes. Affliction therefore is a seal of Adoption, no signe of Reprobation. For the purest corne is cleanest fanned, the finest Gold is ofttest tryed, the sweetest Grape is hardest pressed, and the

a Heb.  
12, 6, 7  
8.

b Ad  
mala  
servan  
tur  
non  
mori-  
tura  
mali

1 Sam.  
2, 25.

c Nam  
que  
favor  
nimis  
non est  
favor,  
ira sed  
ingen-  
at fa-  
vor in  
magno  
sape  
dolore  
later,  
Basil.  
Anth.  
facta.

a cre-  
bris  
tribu-  
latio-  
nibus  
Eccle-  
siam  
snam  
Domi-  
nus ex-  
erceat :  
ne si-  
cut aeta-  
tempo-  
ralia  
forte  
prospe-  
re cur-  
rant, in-  
colam  
presen-  
tis exi-  
lii de-  
lectata,  
minus  
caele-  
stem  
patri-  
am in-  
spiciat,  
Bedain  
Cant.  
Mun-  
dant  
affe-  
ctus  
presen-  
tia a-  
mar,  
tempo-

the truest Christian heaviest crossed.

5. God sendeth affliction, to wean our hearts from too much loving this world & worldly vanities : & to cause us the more earnestly to desire and long for a eternall life. For as the children of Israel ( had they not been ill intreated in Egypt ) would never have been so willing to go towards Canaan: so ( were it not for the crosses and afflictions of this life ) Gods children would not so hartily long, & willingly desire for the Kingdome of Heaven. For, we see many Epicures, that would be content to forgo Heaven, on condition that they might still enjoy their earthly pleasures, and ( having never tasted the joyes of a better ) how loth are they to depart this life? whereas the b Apostle ( that saw Heavens glory ) tels us, that there is no more comparison betwixt the joyes of Eternall life, and the pleasures of this world, than there is betwixt the filthiest dung, and the pleasantest meat: c or betwixt the stinkingest dung-hill, and the fairest bed-chamber. As therefore a loving Nurse puts wormwood or mustard on y brest, to make the d childe the rather to forsake the dug, so God mixeth some-  
times

alia cumulat, spiritualia negliget, & cum totius se spargit intus, nil potest amare de summis. Iustin. Patriarch de disc. Monast. cap. 4. b 2 Cor. 12. c Phil. 3, 8. d Ne sancti viri aliqua elatione in hac vita superbiunt, quibusdam tentationibus reprimuntur. Enchir. in lib. Reg.



times affliction with the pleasures and prosperitie of this life, lest (like the children of this generation) they should forget God, and fall into too much love of this present evill world, and so by Riches grow proud, by Fame insolent, by liberty wanton, and spurn *with their heel against the Lord, when they wax fat*: For if Gods children love the world so well, when (like a curst Stepmother) she misuseth and strikes us, how should we love this Harlot, if she smiled upon us, and stroked us, as she doth her own worldly Brats? Thus doth God (like a wise and loving Father) *b embitter* with crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes,) they might sigh and long for eternall life, where firm and everlasting joyes are only to be found.

4. By affliction and sicknesse God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and tryeth their faith, as the Goldsmith doth his Gold in the Furnace, to make it shine more glistering and bright: he stirreth us up to pray more diligently & zealously, & proveth what patience we have learned al this while in his *d School*.

The

a Dentr.  
32. 15.  
b i Per.  
1, 7.  
c vt  
igne  
purgati  
& ab  
admix-  
tione  
vitiis  
car-  
nali-  
um  
dese-  
cati,  
splen-  
deant  
exami-  
nate  
inno-  
centie  
clari-  
tate,  
Hil. in  
Ps. 56.  
d Scho-  
la cru-  
cis  
schola-  
sticis:  
Guber-  
nator  
in  
tem-  
perate  
dignos-  
citur,  
in acie  
miles  
proba-  
tur, de-  
licata

iactatio est, cum periculum non est: confictario in ad-  
versis, probatio est veritatis, Cyp. Ser. 4. de Immer. ler.  
48, 11.

The like experience he maketh of our Hope, Love, and all the rest of our Christian vertues : which without this triall, would rust like iron unexercised ; or corrupt like standing waters, that either have no current, or else are not powred from vessell to vessell; whose taste remaineth, and whose scent is not changed. And rather than a man should keep still the scent of his corrupt nature to damnation, who would not wish to be changed from state to state by crosses and sicknesse, to Salvation! For as the *Camomile*, which is trodden, groweth best, and smelleth most fragrant; & as the fish is sweetest that lives in the saltiest waters: so those souls are most precious unto Christ, who are most exercised and afflicted with his Crosse.

5. GOD sendeth affliction, to demonstrate unto the world the true-nesse of his childrens love & service. Every hypocrite will serve God whilst he prospereth and blessed him, as the Devill falsely accused *Iob* to have done; but who (save his loving child) will love and serve him in adversity, when God seemeth to be angry and displeased with him; yea, & cleave unto him most inseparably, when he seemeth (with the greatest frown, and disgrace) to reject a man, and to call him out of his favour? yea, when he seemeth to wound and kill

*Iob* 1,  
9, 10.

as an enimie : yea , then to say with Iob ? *Though thou Lord kill me, yet will I put my trust in thee.* The loving and serving of G O D, and trusting in his mercie in the time of our correction and misery, is the truest note of an unfained child and servant of the Lord.

6. Sanctified affliction is a singular help to further our true conversion, & to drive vs home by repentance to our heavenly Father. *In their affliction (saith the Lord) they will seek me diligently.* Egypts burdens made *Israel* cry unto G O D. *Dauids* troubles made him pray. *Hezechias* sicknesse made him to weep : and miserie drove the *Prodigall*, child to return and sue for his Fathers grace and mercie. Yea, we read of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who (if they had health & prosperity as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the Ark of Noah, the higher it was tossed with the Flood, the neerer it mounted towards Heaven, so the sanctified Soul, the more it is exercised with affliction, the neerer it is lifted towards God. Oh blessed is that Crosse, that draweth a sinner to h come (upon the knees of his heart) unto Christ, to confesse his own misery , and to implore his end-

Iob 13  
15.

Hos. 5,  
15.

Exod.  
3,7.  
Psal.  
86,7.  
Isa. 38  
23.  
Luke  
15, 16.  
&c,

h Dens  
non  
dele-  
ctatur  
penis  
nostris,  
sed  
confes-  
sionem  
querit,  
erroris  
Alb. in  
Psal. 4.  
poeni-  
tent.

endlesse mercy! Oh blessed, aye blessed be that Christ, that never refuseth the sinner that cometh unto him, though weather driven by affliction and miserie!

Heb.  
13.3.

Heb. 4  
13, and  
2, 11.  
& 5, 8,  
9.  
a Sinis  
Dens  
justum  
incide  
re in  
calami  
tates,  
ut vir-  
tutem,  
que in  
illo la-  
tebat,  
aliis a-  
periam  
manife-  
stamq;  
faciat,  
Dam.  
l. 2. de  
Orch.  
c. 29.

7. Affliction worketh in us pietie and compassion toward our fellow-brethren, that be in distresse and misery: whereby we learn to have fellowfeeling of their calamities: and to condole their estate *as if we suffered with them.* And for this cause Christ himself would suffer, and be *tempted in all things like unto us* (sin onely excepted) *that he might be a mercifull High Priest, touched with the feeling of our infirmities.* For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ;

*Non ignare mali miseris succurrite  
Christe.*

*Our frailtie sith (O Christ) thou didst  
perceive:*

*Condole our state, who still in frailtie  
cleave.*

8. God useth our sicknesses and afflictions, as means and examples both to a manifest unto others the faith and vertues which he hath bestowed upon us, also to strengthen those who have not received so great a measure of faith as we. For there

can

can be no greater encouragement to a weak Christian, than to behold a true Professour (in the extreamest sicknesse of his Body) supported with greater patience and consolation in his Soul. And the comfortable and blessed departure of such a man, will arm him against the fear of death, and assure him, that the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold in this valley of misery. And were it not, that we did see many of those whom we know to be the undoubted children of God, to have endured such afflictions and calamities before us; the greatnesse of the miseries and crosses which oftentimes we endure, would make us doubt whether we be the children of God or no. And to this purpose S. James saith, God made Iob and the Prophets an example of suffering adversitie, and of long patience.

6. By afflictions God makes us conformable to the Image of Christ his Son, who being the Captain of our Salvation, was made perfect through sufferings. And therefore he first bore y<sup>e</sup> crosse in *shame*, before he was *crowned with glory*, & did first take *gall*, before he did eate the *hony combe*: and was first derided *king of the Iewes* by y<sup>e</sup> souldiers in y<sup>e</sup> *High Priests Hall*, before he was saluted *King of Glory*, by the Angels in his Fathers

Rom.

8, 18.

1 Pet.

4, 14.

Hib, 2

10.

Heb. 2

7.

Mat.

27, 34.

Luke

24, 42.

Favos

post

mella

gustat.

vit.

Tertul.

lib. de

Coron.

milit.

c. 14.

Psalm

24, 7.

1 Tim.

4, 7, 8.

Rev. 3

21.

Rev. 3

17, 18.

Phil. 3

21.

Ideo

tentan

tur

Sancti

in ipsi

se agno

scant,

Primas

Esse se

magna

rum

virum

homo

crede-

re, si

nullu

un-

quam

earun-

dem

viru

dele-

ctum

fenti-

ter,

Greg.

lib. 2.

Moral

Iob.

Psalm

130, 3.

In his

qua

pauisur

nullum

contra

Depa

murner

cordi

nostro

insep-

Fathers courts. And the more lively our Heavenly Father shal perceive the Image of his naturall Son to appear in us, the better he will love us, and when we have, for a time, born his likenesse in his sufferings, and fought, and overcome, we shall be crowned by Christ, and with Christ sit in his Throne, and of Christ receive the precious white stone, and Morning star, that shall make us shine like Christ for ever in his glory.

10. Lastly, that the godly may be humbled in respect of their own state and miserie: and God glorified by delivering them out of their troubles & afflictions, when we call upon him for his help and succour. For though that there be no man so pure, but if the Lord will *straightly mark iniquities*; he shall find in him just cause to punish him for his sin: yet the Lord in mercie doth a not alwayes in the affliction of his children respect their sins: but sometime layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, b that the man was not born blind for his own or his Parents sin; but, that the work of G O D should be shewed on him. So he told them like-

wise,

130, 3.

In his

qua

pauisur

nullum

contra

Depa

murner

cordi

nostro

insep-

a In his qua pauisur nullum contra Depa  
murner cordi nostro insep-; quia, ad quid hoc crea-  
tor noster operatur, ignotum est. Greg. Ep. 31. b Ioh.

Greg. Ep. 31.

b Ioh.

9. 3.

wise, that *Lazarus sicknesse was not unto the death, but for the glory of G O D.* O the unspeakable goodnes of God, which turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honour and glory!

These are the blessed and propheta- ble ends, wherefore G O D sendeth sicknesse and affliction upon his chil- dren; whereby it may plainly ap- pear, that afflictions are not signes eyther of Gods hatred, or of our repro- bation: but rather tokens and pledges of his fatherly love unto his children whom he loveth: and therefore chasteneth them in this life; where, upon repentance, therefore remains hope of pardon; rather than to refer the punishment to that Life where there is no hope of pardon, nor end of punishment. For this cause, the Chri- tians, in the *Primitive Church*, were wont to give God great thanks, for afflicting them in this life. So the Apostles rejoyced, that *they were counted worthy to suffer for Christ name*, Acts 5. 41. And the *Christian Hebrewes* suffered with joy the spoyling of their goods, knowing that they had in Heaven a bet- ter, and an enduring substance Hebrewes 10. 34. And in respect of those holy ends, the Apostle saith, *That though no affliction for the present seemeth joyous, but grievous; yet, afterwards it bringeth the*

Ioh.  
11. 4.  
Malū  
pati,  
malum  
non  
est: ma  
lum fa  
cere,  
malum  
est.  
Chr. de  
prod.  
Ind.  
a Cum  
vexa-  
mur ac  
premi  
mur,  
tum  
maxi-  
mas  
gratias  
aga-  
mus in  
dolgeu  
tissimo  
Patri  
quod  
corru-  
pielam  
nostra  
non  
patitur  
lon-  
gins  
proce-  
dere,  
sed pla-  
gis ec-  
verbe-  
ribus  
emen-  
dat.  
Laet. 1  
5. c. 23

quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as GOD hath sent unto thee this sicknesse, so it would please him to come himself unto thee, with thy sicknesse: by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

*Meditations for one that is recovered from sicknesse.*

**I**F GOD hath of his mercie heard thy Prayers, and restored thee to thy health again; consider with thy self:

1. That thou hast now recieved from God, as it were, another life: Spend it therefore to the honour of God, in newnesse of life. Let thy sin dye with thy sicknesse: but live thou by grace to holinesse.

2. Be not the more secure, that thou art restored to health; neither insult in thy self, that thou hast escaped Death: but think rather, that GOD (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some little longer time of respite: that thou mayst both amend thy life, and put thy self in a better readinesse against the time that he shall call for thee, without further delay, out of this world. For although thou hast escaped



escaped this, it may be thou shalt not escape the next sicknesse.

3. Consider how fearfull a reckoning thou hadst made before the Iudgment-Seat of Christ by this time, if thou haddest dyed of this Sicknesse. Spend therefore the time that remains so, as that thou mayest be able to make a more chearful *account* of thy life, when it must be expired indeed.

4. Put not far of the day of Death; thou knowest not for all this, how neer it is at hand; and (being so fairely warned) be wiser. For if thou be taken unprovided, the next time thy excuse wil be lesse, and thy judgement greater.

5. Remember that thou hast vowed amendment & newnesse of life. Thou hast *vowed a vow unto God*, *deser not to pay it: for he delighteth not in fools: pay therefore that thou hast vowed.* The unclean spirit is cast out; Oh let him not re-enter, with seven worse then himself. Thou hast sighed out the groans of contrition, thou hast wept the tears of repentance, thou art washed in the pool of Bethesda, streaming with five bloody wounds, not of a troubling Angell, but of the *Angell of Gods presene*, troubled with the wrath due to thy sins, who descended into Hell, to restore thee to saving health, and Heaven. *Return not now, with the Dog, to thine*

Ecc1 5  
3.

Matt.  
12, 43.  
&c.

Ioh. 4  
2, 4.  
Ist. 63  
9.  
Luke  
14, 33

2 Pet.  
2. 20.  
22.

Ioh. 5,  
14.

Ioh. 8  
11.

1 Pet.  
4. 4.

Psa. 90  
12.

1 Sim.  
2. 6.

in: own vomit: nor like the washed Sow,  
to wallow again in the mire of thy former  
sins, and uncleannesse: lest being intan-  
gled and overcome again with the filthinesse  
of sin, (which now thou hast escaped)  
thy latter end prove worse then thy first  
beginning. Twice therefore doth our  
Saviour Christ give the same caution-  
ary warning to healed sinners. First,  
to the man cured of his 38 yeares dis-  
ease: *Behold thou art made whole: sin no  
more, least a worse thing fall upon thee.*  
Secondly, to the Woman taken in A-  
dultery: *Neither do I condemn thee: Go thy  
way, and sin no more.* Teaching us, how  
dangerous a thing it is to relapse and  
fall again into the former excesse of riot.  
Take heed therefore unto thy wayes;  
and pray for grace, that thou mayest ap-  
ply thy heart unto wisdom, during that  
small number of dayes which yet re-  
main behinde. And for thy present  
mercy and health received, imitate  
the thankfull Leper, and return un-  
to God this, or the like thanksgi-  
ving.

*A Thanksgiving to be said of one that is  
recovered from sicknesse.*

O Gracious and mercifull Father,  
who art the LORD of health  
and sicknesse, of life and of death; who  
killest, and makest alive: who bringest  
down to the grave, and raisest up again,  
who

who art thy onely preserver of al those  
 that trust in thee: I thy poor and un-  
 worthy servant, having now (by ex-  
 perience of my painfull sicknesse) felt  
 the grievousnesse of misery due unto  
 sin, and the greatnesse of thy mercie  
 in forgiving sinners: and perceiving  
 with what a fatherly compassion thou  
 hast heard my prayers, and restored  
 me to my health and strength  
 again, do here (upon the bended  
 knees of my heart, return (with the  
 thankfull Leper) to acknowledge  
 thee alone to be the G O D of my  
 health and salvation, and to give thee  
 the prayse and glory, for my strength  
 and deliverance out of that grievous  
 disease and maladie, and for thus turn-  
 ing my Mourning into mirth, my  
 Sicknesse into health, and my Death  
 into life. My sins deserved punish-  
 ment, and thou hast corrected me, but  
 hast not given me over unto death.  
 I looked (from the day to the night)  
 when thou wouldest make an end of  
 me: I did chatter like a Crane, or a Swal-  
 low: I mourned (as a Dove) when the  
 bitternesse of sicknesse oppressed me: I  
 lifted up mine eyes unto thee, O Lord,  
 and thou didest comfort me: for thou  
 didest cast al my sins behind thy back,  
 & diddest deliver my soul from the pit  
 of corruption: and when I found no  
 help in my self, nor in any other crea-  
 ture (saying, I am deprived of thy residue  
 E e 3 of my

I sa. 38  
 9, &c.

*of my years, I shal see man no more, among the inhabitants of the world ) then diddest thou restore me to health again , and gavest life unto me: I found thee, O Lord, ready to save me.*

And now , Lord, I confesse, that I can never yeeld unto thee such a measure of thanks as thou hast ( for this benefit ) deserved at my hands. And ( seeing that I can never be able to repay thy goodnesse with acceptable works, ) Oh, that I could with Mary Magdalene testifie the love and thankfulnessse of my heart , with abounding tears ! Oh, what shall I be able to render unto thee , O Lord , for all these benefits which thou hast bestowed upon my soul ! Surely , as in my sicknessse, when I had nothing else to give unto thee : I offered Christ and his merits unto thee as a rancome for my sins : so being now restored by thy grace unto my health and strength, and having no better thing to give; Behold, O Lord, I do here offer up my self unto thee , beseeching thee so to assist me with thy holy Spirit , that the remainder of my life , may be wholly spent in setting forth thy prayse and glory.

O Lord , forgive me my former follies and unthankfullnesse ; that I was no more carefull to love thee according to thy goodnesse , nor to serve thee according to thy will ; nor

to

Rom.  
12, 1.

to obey thee according to thy commandments; nor to thank thee according to thy benefits. And seeing thou knowest that of my self I am not sufficient so much as to think a good thought, (much lesse to do that which is good and acceptable in thy sight;) assist me with thy grace and holy Spirit, that I may (in my prosperity) as devoutly spend my health in thy service, as I was earnest in my sicknesse to beg it at thy hands. And suffer me never to forget, either this thy mercie, in restoring me to my health, or those Vows and Promises, which I have made unto thee in my sicknesse. With my new health, renew in me, O Lord, a right Spirit: which may free me from the slavery of sin, and establish my heart in the service of grace. Work in me a greater detestation of all sinnes (which were the causes of thy anger and my sicknesse:) and increase my faith in Iesus Christ, who is the Author of my health and salvation. *Let thy good Spirit lead me in the way that I should walk, and teach me to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously and godly in this world, that others by my example may thinke better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; Teach me, O*

*Tit. 2,  
12.*

*Pl. 90,  
12.*

my God, so to number my dayes, that I may apply my heart to that spirituall wisdom, which directeth to salvation. And to this end, make me more zealous then I have been in Religion, more devout in Prayer, more fervent in spirit; more carefull to hear, and profit by the preaching of thy Gospel, more helpfull to my pore brethren; more watchfull over my wayes; more faithfull in my calling; & every way more abundant in all good works. Let me (in the joyfull time of prosperity) fear the evill day of affliction; in the time of health, think of sicknesse; in the time of sicknesse, make my self ready for death; and when death approacheth, prepare my self for Iudgement. Let my whole life be an expressing thankfulness unto thee for thy Grace and mercy. And therefore, O Lord; I do here from the very bottom of my heart, together with the thousand thousands of Angels, the four Beasts, and twenty seure Elders, and all the creatures in Heav. n and on the earth, acknowledge to be due unto thee, O Father, which sittest upon the thron, and the Lamb thy Son, who sitteth at thy right hand, and to the Holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of substance, all praise, honour, glory, and power, from this time forth and for evermore, Amen.

Rev. 5  
13, &c

Medi-

*Meditations for one that is  
like to die.*

If thy sicknesse be like to increase unto death ; then meditate on three things : First, how graciously G O D dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First concerning Gods favourable dealing with thee.

1. Meditate, that God useth this chastisement of thy bodie, but as a medicine to cure thy soul, by drawing thee (who art sick in sin) to come by repentance unto a *Christ* (thy Physician) to have thy soul healed.

2. That the worst sicknesse or painfulllest disease which thou canst endure, is nothing, if it be compared to those dolours & pains, which *Jesus Christ* thy Saviour hath suffered for thee ; when in a bloody sweat he endured the wrath of God, the pains of Hell, and a cursed death, which was due to thy sins. Justly therefore may he use those words of Jeremy ; *Behold, and see if there be any sorrow, like unto my sorrow, which is done unto me wherewith the Lord hath afflicted me, in the day of his fierce wrath.* Hath the Son of God endured so much for thy Redemption & wilt not thou a *sinful* man endure a little sicknesse for his pleasure,

2 Mar.

9. 12.

b Luk.

21. 44.

Psalm.

88. 7.

Heb. 5

7.

11. 2. 4

Psalm.

118. 5. 7

Gal. 3.

14.

c Lam.

1. 15.

Dum

legi-

mus

vel an

dimus,

quos &amp;

quanta

ille si-

ne cul

pa susti

nuit,

intelli

gimus

nos

pecca-

tores

omnia

debere

liben-

ter lu-

aine-

re,

Theod

ad s. c.

in Ro.

sure ; especially when it is for thy good ?

3. That when thy sicknesse and dis-ease is at the extreamest , yet it is lesse and easier then thy sins have deserved. Let thine *own* conscience judge whether thou hast not deserved worse then all that thou doest suffer.

Murmure not therefore , but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishment. Think how willingly the damned in Hell would endure thy extreamest pains a thousand yeers , on condition that they had but the hope to be saved, and (after so many yeers) to be eased of their eternall torments. And seeing that it is his mercy , that thou art not rather *consumed* then corrected, how canst thou but bear patiently his temporall correction , seeing the end is to save thee from eternall condemnation ?

4. That nothing commeth to passe in this case unto thee , but such as ordinarily befell to others thy brethren: who ( being the beloved and undoubted servants of God when they lived on earth ) are now most *blessed and glorious* Saints with Christ in Heaven ; as *Iob, David, Lazarus, &c.* They groaned for a time, as thou doest , under the like burthen: but they are now delivered from all their miseries , troubles, and

Lam.  
3, 22.  
1 Cor.  
11, 32

Heb.  
11, 35  
&c.  
1 Pet.  
5, 9,



and calamities. And so likewise ere long (if thou wilt patiently tarry the Lords leisure) thou shalt also be delivered from thy sicknesse and pain; either by restitution to thy former health with Iob, or (which is far better) by being received to heavenly rest, with Lazarus.

5. Lastly, that God hath not given thee over into the hand of thine enemy, to be punished and disgraced; but (being thy loving Father) he correcteth thee with his own mercifull hand. When David had his wish, to chuse his own chastisement, he chose rather to be corrected by the hand of God, then by any other meanes; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no affliction seemeth joyous, for the present) we know nothing commeth but what is good: The consideration hereof made David to endure Shemais cursed rayling, with a great patience; and to correct himself another time for his impatience; *I should not have opened my mouth because thou didst it:* and Iob to reprove the unadvised speech of his wife: *Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and not receive evil?*

And

2 Sam.  
24, 24

Heb.  
12, 11

2 Sam.  
18, 9,  
10.

Psal.  
39, 9.

Iob. 2.  
10.

Matth.  
26, 38

ver.  
42.

And though the cup of Gods wrath due to our sins, was such a horronr to our Saviours humane Nature, that hee earnestly prayed that it might *pass from him*: yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the *very dregs* thereof. Nothing will more arm mee with patience in thy sicknesse, then to see that it commeth from the hand of thy heavenly Father; who would never send it, but that he seeth it to be unto thee both needfull and profitable.

*The second sort of Meditations are, to consider from what evils death will free thee.*

Psalms.  
14, 1.  
Gen. 6  
5.

IT freeth thee from a corruptible body, which was conceived in the witness of flesh, the heat of lust, the stain of sin, and born in the blood of filthinesse; a living prison of thy soul, a lively instrument of sin, a very sack of stinking dung, the excrements of whose nostrils, eares, pores, and other passages (duely considered) will seem more loathsome then the uncleinest sinck or vault. Inasmuch that whereas trees and plants bring forth leaves, flowers, fruits and sweet smells, mans body brings forth, naturally, nothing but lice, wormes, rottennesse, and filthy stinck. His affections are

are altogether corrupted; and the imaginations of his heart are onely evill continually. Hence it is, that the ungodly is not satisfied with prophaneſſe, nor y voluptuous with pleasures, nor the ambitious with preferments, nor the curious with precise-  
neſſe, nor y malicious with revenge, nor the lecherous with uncleanneſſe, nor the covitous with gain, nor the drunkard with drinking. New paſſions and faſhions do daily grow, new fears and afflictions do ſtill ariſe: heere wrath lyes in wait, there vain-glory vexeth; heere pride liſts up, there diſ-  
grace caſts down; & every one waiteth who ſhall ariſe in the ruin of another. Now a man is privily ſtung with backbiters like fiery Serpents, anon he is in danger to be openly devoured of his enemies, like Daniels Lyons. And a godly man, where ere he liveth, ſhall ever be vexed (like Lot) with Sodomes uncleanneſſe.

2. Death brings unto the godly an end of ſinning, and of all the miſeries which are due unto ſin: ſo that after death there ſhall be no more ſorrow, nor crying: neither ſhall there be any more pain, for God ſhall wipe away all tears from our eyes. Yea by death we are ſeparated from the company of wicked men, and God taketh away mercifull & righteous men from the evill to come. So he dealt with Ieſiah, I will gather.

Rom.  
6, 7.

Rev.  
21. 4.

Iſa. 57  
1.

2 King  
22, 20

Isa. 26  
20.

Iob 5,  
1.

gather thee to thy Fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the Heaven of the souls joy: so the grave may be termed the Heaven of the bodies rest.

3. Whereas this wicked bodie lives in a world of wickednesse, so that the poor soul cannot look out at the Eyes, and not be infected; nor hear by the Ear, and not be distracted; nor smell at the Nostrils, and not be tainted; nor tast with the Tongue, and not be allured, nor touch by the Hand, and not be defiled; and every sense, upon every temptation, is ready to betray the Soul; by death the soul shall be delivered from this thraldome, and this corruptible body shall put on incorruption, and this mortal immortality, 1 Cor. 15, 53. Oh blessed, thrice blessed be that death in the Lord, which delivers us out of so evill a world, and freeth us from such a body of bondage and corruption!

*The third sort of Meditations, to consider what good Death will bring unto thee.*

1. **D**Eath bringeth the godly mans Soul to enjoy an immediate Communion with the blessed Trinty,  
in

in everlasting blisse and glory.

2. It translates the soul from the miseries of this world, the contagion of sin, and society of sinners, to the Citie of the living God, the celestiaall Hierusalem, and the company of innumerable Angels, and to the assembly and Congregation of the first born, which are written in Heaven, and to God the Iudge of all, and to the souls of just men made perfect, and to Iesus the Mediator of the new Covenant.

3. Death putteth the Soul into the actual and full possession of al the Inheritance and happinesse, which Christ hath either promised unto thee in his Word, or purchased for thee by his blood.

This is the good and happinesse, whereunto a blessed death will bring thee. And what truly religious Christian that is young, would not with himself old, that his appointed time might the sooner approach to enter into this celestiaall Paradise, where thou mayst exchange thy brasse for gold, thy vanitie for felicitie, thy vilenesse for honour, thy bondage for freedome, thy lease for an inheritance, and thy mortall state for an immortall life? He that doth not daily desire this blessednesse above all things, of all others he is lesse worthie to enjoy it.

If *a Cato Uticensis*, and *Cleombrotus*, two Heathen men (reading *Pla-*

*toes*

Heb.

12, 13

23, 24.

*a Plin.*

*in vit.*

*Caton.*

*Cicero*

*Tusc.*

*quest.*

*lib. 1.*

*Vel de*

*precipi-*

*piti*

*venias*

*in Tar-*

*rara*

*faxo,*

*Vi qui*

*Socrat.*

*cum de*

*nec e*

*legit*

*opis.*

*Ovid.*

*in ibin*

Matt.  
25, 21

Luke  
13, 19  
10.

toes book of the immortalitie of the Soul ) did voluntarily , the one break his neck , the other run upon his sword , that they might the sooner ( as they thought ) have enjoyed those joyes : what a shame is it for Christians ( knowing those things in a more excellent measure and manner , out of Gods own Book ) not to be willing to enter into those heavenly joyes ? Especially when their Master calls for them thither. If therefore there be in thee any love of God , or desire of thine own happinesse , or salvation : when the time of thy departing draweth neere ; that time , I say , and manner of death , which G O D in his unchangeable counsell hath appointed and determined before thou wast born : yeeld and surrender up ( willingly and cheerfully ) thy Soul into the merciful hand of Iesus Christ thy Saviour. And to this end , when the time is come , as the Angell in the sight of Manoah , and his wife , ascended from the *Altar up to Heaven in the flame of the Sacrifice* : So endeavour thou that thy soul , in the sight of thy friends , may from the *Alter of a contrite heart* , ascend up to heaven , in the sweet perfume of this , or the like spirituall sacrifice of Prayer.

*A Prayer*

*A Prayer for the sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.*

O Heavenly Father, who art the Lord God of ~~the~~ spirits of all flesh, and hast made us these souls, and hast appointed us the time, as to come into this world, so (having finished our course) to go out of the same. The number of my dayes, which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, beyond which I cannot passe. I know O Lord, that if thou entrest into Iudgement, no flesh can be justified in thy sight: And I (O Lord) of all others should appear most impure and unjust, for I have not fought that good fight for the defence of thy Faith and Religion, with that zeal and constancy that I should: but for fear of displeasing the world, I have given way unto sins and errors; and for desire to please my flesh; I have broken all thy Commandements, in thought, word, and deed: so that my sins have taken such hold on me, that I am not able to look up, and they are more in number then the hairens on my head. If thou wilt straitly mark mine iniquities, O Lord, where shall I stand? If thou weighst me in the Ballance, I shall be found too light: For I am void of all

Ff . righ-

Num.

18. 22.

and 27

16.

Acts

13. 25

26.

Ier. 38

15.

2 Tim.

4. 7.

Pf. 90,

12.

Iob. 1.

4. 5.

14. &c

16.

21. and

21. 21.

Luke

22. 53.

Psalm.

143. 1.

1 Tim.

4. 7.

Pf. 47,

11.

Psalm.

130. 3.

Dan. 5

27.

Matt.  
11, 18.

Matt.  
3, 17.

1 Tim.

1, 15.

Ezech.

18, 12.

Psalms.

51, 7.

1 Petr.

1, 19.

Joh. 1,

29.

Rom.

4, 25.

1 Cor.

15, 3. 4

1 Pet.

2, 24.

Joh. 5,

24.

Luke

17, 25.

righteousnesse that might merit thy mercy ; and loaden with all iniquities that most justly deserve they heaviest wrath. But, O my Lord, and my God, for Iesus Christ thy Sons sake, *in whom thou art well pleased with all penitent and beleeving sinners* ; take pittie and campassion upon me , who am the chief of sinners. Blot out all my sins out of thy remembrance , and wash away all my transgressions out of thy sight , with the precious blood of thy Son ; which I beleieve that he ( as an undefilled Lamb ) hath shed for the cleansing of my sins. In this faith I lived , in this faith I dye : beleieving *that Iesus Christ died for my sins, and rose again for my Iustification.* And seeing that he hath endured that death , and *born the burthen of that Iudgement,* which was due unto my finnes ; O Father, for his death and passions sake, now ( that I am comming to appear before thy Iudgement Seat ) acquit and deliver me from that fearfull Iudgement which my sins have justly deserved : and perform with me that gracious and comfortable promise, which thou hast made in thy Gospell ; *That whosoever beleueth in thee , hath everlasting life , and shall not come into iudgement , but shall passe from death unto life.* Strengthen , O Christ, my Faith , that I may put the whole confidence of my salvation , in the merits



merits of thy obedience and blood. Encrease, O holy spirit, my patience; lay no more upon me, *then I am able to bear*: and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Vnity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my outward man doth decay, so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readinesse, that (like a wise Virgin, having the Wedding Garment of thy righteousness and holiness) she may be ready to meet thee at thy coming, with Oyl in her Lamp. Marry her unto thy self, that she may be one with thee in everlasting love and fellowship. O Lord, reprove Satan, and chase him away: Deliver my Soul from the power of the Dog. Save me from the Lyons mouth. I thank thee, O Lord, for all thy blessings, both spirituall and temporall bestowed upon me: especially for my Redemption, by the death of my Saviour Christ: I thank thee that thou hast protected me with thy holy Angels from my youth up untill now: Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my soul; and then to carry her (as they did the soul of Lazarus) into thy heavenly Kingdome. And as the

Ff 2

time

1 Cor.  
10, 14.Matt.  
25, 4.  
Matt.  
12, 11.  
Rev.  
19, 8.  
Rev.  
19, 7.  
Joh.  
17, 22.  
Zacha.  
3, 2.  
Psa. 12  
20, 21.Matth.  
28, 8.  
Heb. 1  
14.  
Luke  
16, 22.  
Matth.  
8, 11.  
Luke  
13, 8.  
Ephel.  
3, 10.  
Act.  
19, 11.

Psalm.

31, 4.

Act. 7

59.

time of my departure shall approach neerer unto me : so grant , O Lord, that my soul may draw neerer unto thee: And that I may joyfully commend my soul into thy hand , as into the hands of a loving Father , and mercifull Redeemer ; and at that instant , O Lord graciously receive my spirit. Al which that I may do , assist me , I beseech thee, with thy grace, and let thy holy Spirit continue with me unto the end , and in the end , for Iesus Christ his sake, thy Son , my Lord , and onely Saviour : In whose name I give thee thy glory , and beg these things at thy hand , in that Prayer which Christ himself hath taught me , saying : *Our Father, &c.*

*Meditations against despair, or doubting  
of Gods mercy.*

**I**T is found by continuall experience , that neer the time of death (when the Children of GOD are weakest) then Satan makes the greatest flourish of his strength : and assailes them with his strongest temptations. For he knoweth , that either he must now or never prevail ; for if their souls once get to Heaven, he shall never vex nor trouble them any more; and therefore he will now bestir himself as much as he can , and labour to set before their eyes all the grosse sins which ever they committed , and the

Iudge-

Judgement of God, which are due unto them, thereby to drive them, if he can, to despair; which is a grievous sin, then all the sins that they committed, or he can accuse them of.

If Satan therefore trouble thy conscience more towards thy death, then in thy life time.

1. Confesse thy sins unto God, not onely in generall, but also in particular.

2. Make satisfaction unto those men whom thou hast wronged, if thou be able. And if thou doest injuriously or fraudulently detain or keep in thy possession any lands or goods, that of right do belong to any widow or fatherlesse child, persume not, as thou tenderst thy soules health, to loose Christ the righteous Iudge in the face, unlesse thou doest first make a restitution thereof to the right owner: for the Law of God, under the penaltie of his curse, requireth thee to restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookest from thy neighbour: with a fifth part for amends added to the principall. And unlesse that like *Zachens* thou doest make restitution of such goods and lands, according to *GODS* Law, thou canst never truly repent; and without true repentance thou canst never

F f 3

be

a Satans  
first  
strata-  
geime  
in time  
of  
death.

The  
defea-  
tures.

b Lev.  
6, 3, 3,  
4. &c.  
Numb  
5, 6, 7,  
8.

Non  
remit-  
tunt  
pecca-  
tum,

nisi re-  
stitu-  
m ab-  
latum.

c Luk.  
19, 8, 9  
Ezech.

15, 3.  
12, 16.  
Mich.  
6, 10.

11.

Luke

13, 1.  
1er, 13

7.

Act. 2,  
38, &c

8, 22.

1 Pet.

3. 9.

be saved. But though by the temptation of the devill thou hast done wrong and injurie; yet if thou dost truly repent, and make restitution to thy power, the Lord hath promised to be mercifull unto thee, to hear the Prayers of his faithfull Ministers for thee, to *forgive thee thy trespasses* and sin, and to receive thy soul in the merits of Christs blood, as a Lamb without blemish.

Gen.  
29, 7.  
Iam. 5  
14, 15,  
16.  
Lev. 6,  
6, 7.

3. Ask God for Christ his sake pardon and forgivenesse. And then these troubles of mind are no discouragements, but rather comforts; exercises. not punishments. They are assurances unto thee, that thou art in the right way, for *the way to Heaven is by the gates of hell*: that is, by suffering pains in the body, and such doubtings in the mind: that thy estate in this life being every way made bitter, the joyes of eternall life may relish unto thee better and more sweet.

Satans  
second  
assault.  
The  
Chri-  
stians  
encoun-  
ter.  
Psa. 7.  
19.  
Matt.  
9, 24.  
Matth.  
17, &c  
Matt.  
14, 31.

If Satan tell thee that thou hast no faith, because thou hast no feeling, meditate.

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hast such doubting, they shall not be laid unto thy charge; for they belong to *ſ* flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and

love

loves the Lord Iesus, shall be saved.

2. That it is a better faith to believe without feeling, then with feeling.

The least faith ( so much as a *grain of Mustarseed*, so much as is in an infant baptized ) is enough to save the soul & loveth Christ, & believeth in him.

3. That the Child of God, which desireth to feel the assurance of Gods favour, shall have his desire, when God shall see it to be for his good: for God hath promised to give them the *Water of life*, who thirst for it. We have an example in Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lords leisure, be strong, and he shall comfort thine heart.*

If Satan shall aggravate unto thee the greatnes, the multitude, and hainoulnesse of thy sins, meditate:

1. That upon true repentance, it is as easie with God to forgive the greatest sin, as the least, and he is as willing to forgive many, as to pardon one; And his mercy shineth more in pardoning great sinners, then small offenders: as appears in the examples of Manasses, Magdalen, Peter, Paul, &c. And where his most aboun-

F f 4

del,

Job  
35, 19.Matt.  
17, 20.Math.  
10, 14.Rev.  
2, 6.Isa. 55  
1.Fox  
Act.Moun.  
Fol.

1555.

in the  
last E-dition.  
Psalms.

27, 16.

Sara 23  
3 af-faint.  
The Encoun-  
ter.1 Tim.  
1, 15.Rom,  
5, 20.

ded, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that man did first forsake God; as appeares in the examples of Cain, Saul, Achitophel, Abazir, Iudes, &c.

Matt.  
11, 23

3. That God calleth all, even those sinners who are heavy laden with sin, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospel witnesseth: There came unto Christ all sorts of sick sinners: the blind, halt, lame, lepers; such as were sick of palsies, dropfies, bloody fluxes; such as were *Lumatick*, and possessed with unclean spirits, and devils: Yet of all those not one, that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found; were his sins never so great, were his Disease never so grievous. Nay, he offered and gave his mercy to many who never asked it, (being moved onely with the bowels of his owne compassion, and the sight of their misery) as to the woman of *Samaria*, the widdow of *Naim*, and to the sick man that lay at the pool of *Bethesda*, who had been 38 years sick. If he thus willingly gave his mercy to them that did not aske it, and was found of them (as the Prophet saith) that sought him not; will he deny mercy unto

John  
5, 54.  
Luk. 7  
13.

Esa. 56  
1.  
Rom.  
10, 10.

unto thee, who dost so earnestly pray for it with tears? and dost, like the poor Publicane, so heartily knock for it with penitent fists upon a bruised and broken heart? Especially when thou prayest to thy Father, in the name and mediation of Christ, for whose sake he hath promised to grant whatsoever we shall ask of him: as sure as God is true, he will not. Though Ninevehs sins had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it again, and spared the Citie: how much more if thou likewise repentest, will he spare thee; seeing his sentence is not yet gone forth against thee? If he deferred the Iudgement all Ahabs dayes, for the externall shew onely which he made of humiliation; how much more will he cleane turn away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

He offered his mercy unto Cain (who murdered his innocent brother) *If thou dost well, shalt thou not be accepted?* As if he should have said, If thou wilt leave thy envy and malice, and offer unto me from a faithfull and contrite heart, both thou & thine Oblation also shall be acceptable unto me. And so Iudas (that so treacherously betrayed him) in calling him Friend, a

F f 5 sweet

Ioh. 14. 14

Novis  
Domini  
mutate  
senten-  
tiam, si  
in no-  
veris  
emen-  
dare  
vitam.  
Aug.  
in Ps.  
50.

Gen. 4.  
2.

Matt.  
25, 50

1 Per. 2

22.

Psalms

140, 3

Matt.

26, 50

2 Kings

20, 32

33.

a Verf.

31.

b In-

dam

non

tam

seelus

quam

despe-

ratio

fecit

peni-

tus in

cerise.

Aug.

lib. de

util.

penit.

Sele-

rator

omni-

bus, O

Inda

extirpi-

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quem

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peni-

tentia

duxit

ad Do-

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sed de

spectata

traxit

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weet appellation of love; and when Judas offered, he willingly consented with that mouth (wherein never was found guile) to kisse those dissembling lips, under which lurked the poyson of Asps. Had Judas apprehended this word friend, out of y<sup>e</sup> mouth of Christ, as a *Benhadad* did the word *brother* from the mouth of *Achab*, doubtlesse Judas should have found the God of Israel more mercifull then a *Benhadad* found the *King of Israel*. But God was more displeased with Cain for despairing of his mercy, then for *murdering his brother*: and with b *Judas* for *hanging himself*, then for betraying his Master: in that they would make the sins of mortall men greater then the infinite mercy of the eternall God; or as if they could be more sinfull then God was mercifull; Whereas the least drop of Christs blood is of more merit to procure Gods mercy for thy salvation, then all the sins (that thou hast committed) can be of force to provoke his wrath to thy damnation.

c If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater then other mens, as being sins of knowledge, and of many yeares continuance, and such as wherety others have been undone: and all (for the most part) committed willfully and presumptuously against God and

Leo, c Satans fourth assault.



and thy conscience. And therefore though he will be mercifull unto others, yet he will not be mercifull unto thee; meditate: *John 8.*

1. That many ( who are now in heaven most blessed and glorious Saints ) committed in the same kind ( when they lived on earth ) as great and greater sins then ever thou hast committed, and continued ( before they repented ) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy, upon their repentance, from forgiving their sins, & receiving them into favour: no more shall thy sins and continuance therein, hinder him from being mercifull unto thee, *if thou dost repent as they did*: yea, upon thy repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the least sin, in Gods Justice, without Repentance, is damnable; so the greatest sin, upon Repentance, is ( in his Mercy ) pardonable. Thy greatest and inveteratest sins are but the sins of a Man: but the least of his mercies is the mercy of God. Because thou knowest thine own sin, thou doubtest whether they shall bee pardoned; Mark how this doubtfull cause is resolved by God himself. Many in Isaias dayes thought (as thou dost, y they had con-

The En  
commen-  
ter.

Tim.  
1, 16.

continued

isa. 55  
6, 7, 8.

sinned so long in sin, that it was too late for them now to seek to return unto God for grace and mercy. But God answereth them; *Seek ye the Lord whilest he may be found; call ye upon him whilest he is near.* As if he had said; **Whilest** life lasteth, and my Word is preached, I am near to be found of all that seek me, and pray unto me. The people reply: But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name, or to come near thine Holinesse. To this the Lord answereth: Let the wicked forsake his way; and the man of iniquity his thoughts: and let him return unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly. But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong unto us. But because our sins are so great, and of such long continuance, therefore we fear, least when we appear before God, he will reject us. To this **G O D** answereth againe: My thoughts (of mercy) are not your thoughts, neither are your wayes (of pardonning) my wayes: for as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts. If therefore every sinner in the world were a world of such sinners as thou art: do thou but (yet what  
God

God bids thee) Repent and Believe. & the blood of Iesus Christ being the Blood of God, will cleanse both thee and them from all your sins.

2. That as God did fore-see all the sins which the world did commit, and yet all those could not hinder him from loving the world, so that he gave his onely begotten Son to the death to save as many of the world as would believe and repent: much lesse shall thy sins (being the sins of the least number of the world) be able to hinder God from loving thy soul: and forgiving thy sins, if thou dost Repent and Believe.

3. That if he loved thee so dearly (when thou wast his enemy) that he payed for thee so dear a price, as the spilling of his Heart-blood: how can he now but be gracious unto thee, when to save thee, will cost him but the casting of a gracious look upon thee? Look not thou therefore to the greatnesse of thy sins, but to the infinitenesse of his mercy, which is so surpassing great, that if thou puttest all thine own grievous sins together, and addest unto those the sins of Cain and Judas, and puttest unto them all the sins of all the Reprobates in the world; (doubtlesse it would be a huge heap;) yet compare this huge heap with the infinite mercy of God, and there will bee no more comparison

Act.  
20, 28,  
1 Ioh.  
1, 17.

Ioh. 3,  
16.

Rom.  
8. 13.

son betwixt them, then betwixt the least Mole-hill, and the greatest Mountain in a Countrey. The cries of the grievouſest ſin that ever we read of, could never reach up higher then unto Heaven, as the crie of the ſins of Sodom: *but the mercy of God* (ſaith David) *reacheth up higher then the heavens*, and ſo overtoppeth all our ſins. And if *his mercy be greater then all his works*, it muſt needs be greater then all thy ſins. And ſo long as his mercy is greater then the ſins of the whole world, doe thou but repent, there is no doubt of pardon.

*If Satan ſhall object, that thou haſt many times vowed to repent, & haſt made a ſhew of repentance for the time, and yet didſt fall to the ſame ſins again, and again, and that all thy repentance was but ſained and a mocking of God. And that ſeeing thou haſt ſo often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate:*

I. That though this were true (which indeed is hainous) yet it is no ſufficient cauſe why thou ſhouldeſt deſpaire, ſeeing that this is the common cauſe of all the children of God in this life, who vow ſo oft to forbear ſome ſin, & till perceiving their weakneſſe not able to perform it, they vow that they will vow no more. Their vowes ſhew the deſires of their ſpirituall man, their breakings, the weakneſſe

Gen.  
10, 13.  
Pſalm.  
108, 4.

Pſalm.  
145, 9.

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weaknesse of their corrupt flesh. And our oft slips to the same sins Christ foresaw, when he taught us to pray daily, *O Father, Forgive us our trespasses.* And why doth Christ enjoin thee (who art but a sinfull man) to forgive thy Brother a *seven times in a day*, if he shall return *seven times in a day*, and say, *It repenteth me?* but to assure thee, that he (being the God of mercy, & goodnesse it self) will forgive unto thee thy *b Seventy times seven fold* sins a day, which thou hast committed against him, if thou return unto him by true repentance. The *c Israelites* were cured by looking (though with weak eyes) on the *Brazen Serpent*, as oft as they were stung by the fierie Serpents in the wilderness, to assure thee *d* that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the *e firmnesse* to Gods Covenant: Though thou varieft with

Ego  
plui-  
quam  
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Deo  
vovi,  
&c. I  
have  
more  
than a  
thou-  
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vowed  
unto  
God  
that I  
would  
amend  
my  
life,  
but I  
could  
never  
per-  
form  
my  
vow.  
Hence  
forth I  
will  
make  
no  
such  
vow,  
because

I verily know that I cannot keep it. Unless therefore God will be mercifull unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest children of God in this life: Read Luther on Galat. Chap. 5. a Luk. 17, 3, 4. b Matt. 18, 21, 22. c Num. 21, 9. d Poſſachrymas gemituſque graves clementia Chriſti, Confeſſim eſt oculos ante lo- canda inq̃s. e 1am. 1, 17. Rom. 8, 28. Rom. 9, 11.

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 Keyes  
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 Luk.  
 24. 62  
 Luke  
 24. 47  
 &c.  
 Ioh.  
 10. 29  
 & Ioh.  
 13. 12  
 Rom.  
 11. 29  
 Rom.  
 8. 30  
 b Sa-  
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 first af-  
 fairs.  
 e Heb.  
 6. 18.  
 Esck.  
 18. 27.  
 d D.  
 King  
 of Lon-  
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 his Le-  
 gures  
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 Ionah.

with God, and the Covenant be broken on thy behalf; yet it is firm on Gods part; and therefore all is safe enough, if thou wilt return: for there is no variableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own unchangeable purpose, and hath delivered to thy keeping the Keyes, which are a *Faith and Repentance*; and whilest thou hast them, thou mayest perswade thy self that thy salvation is sure and safe: For whom God loveth, he loveth to the end: and never repenteth of bestowing his love on them who repent and believe

b Lastly. If Satan shal perswade thee y<sup>t</sup> thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sins increase, and thy judgement draweth near: meditate:

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as Gods mercy by so many millions of degrees is greater; and that every penitent and believing sinner hath the pardon of all his sins confirmed by the word and Oath of God; two immutable things, wherein it is impossible that God should lie. His word b is, that at what time soever, a sinner, whosoever, doth repent of his sin, e what soever, (for both time, and sins, and sinners are indefinite) from the bottome of his heart,

heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live I desire not the death of the wicked, but that the wicked turn from his way, and live.* As if he had said: will ye not believe my word? I swear by my life, that I delight not to damn any sinner for his sins, but rather to save him, upon his conversion and repentance. The Meditation hereof moved Tertullian to exclaim: O how happy are we, when God sweareth that he will not our damnation! Oh, what miserable wretches are we, if we will not believe God, when he sweareth his truth unto us! Listen, O drooping Spirit, whose Soul is assailed with wayes of faithlesse despair, how happie were it to see many like thee and Hezekias! (who mourn like Doves for the fence of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather then to behold many who die like beasts, without any feeling of their own estate, or any fear of Gods Wrath or tribunall seat, before which they are to appear: Comfort thy self, O languishing soul; for if this earth hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheer up therefore thy self

G g in

Ezech.  
33. 1.

O felix  
celi nos  
quorū  
causa  
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Deus!  
O mi-  
serri-  
mos  
nos si  
non  
Deo  
quidē  
iuranti  
crede-  
mus.  
Tertul-  
līa. 28  
14.

Heb.  
12, 24

Matt.  
17, 46

1 Tim.  
2, 11.  
2 Cor.  
1, 20,

Rev.  
6, 14.  
Heb.  
6, 6.

in the Allsufficient Atonement of the blood of the Lambe, which *speake*th better things then that of *Able*. And pray for those who never yet obtained the grace to have such a sense and detestation of sin. Thou art one indeed, for whom Christ dyed; and for whom a wounded spirit (judging rather according to his feeling then his faith) hath wrung that dolefull voyce of Christ: *My God, my God, why hast thou forsaken me?* And doubt not, but ere long thou shalt as truly reigne with him, as now thou doest suffer with him: for *Iea*, and *Amen* hath spoken it. No sin bars a man from salvation, but onely *incrudility* and *impenitency*: nothing makes the sin against the Holy Ghost unpardonable, but want of repentance. Thy unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wist. to perfonne unto him.

Meditate on these Evangelical comforts, and thou shalt see, that in the very agony of death, God will so assist thee with his Spirit, that when Satan looketh for the greatest victory, he shall receive the fowleſt foil; yea, when the eyestrings are broken, that thou canst not see the light, Iesus Christ will appeare unto thee to comfort thy Soul, and his holy Angels will carry thee into his *heavenly Kingdome*.

Then



Then shall thy friends behold thee, (like Mamoahs Angel) doing wonders indeed, when they shall see a frail man in his greatest weaknesse (by the meer assistance of Gods Spirit) overcoming the strength of sin, the bitternesse of death, and all the power of Satan; and in the fire of Faith, and perfume of Prayer, ascend up with Angels victoriously into heaven.

*An Admonition to them who come to visit the sick.*

They who come to visit the sick, must have a special care not to stand dumb and staring in the sick persons face, to disquiet him, nor yet to speak idly, and to ask unprofitable questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble, but loving and discreetly admonish him of his weaknesse, and to prepare for eternall life. One hour well spent, when a mans life is almost out-spent, may gain a man the assurance of eternall life. Sooth him not with the vain hope of this life, least thou betray his Soul to eternall Death. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

*Questions to be asked of a sick man,  
that is like to die.*

**D**Oest thou believe that Almighty God, the Trinity of Persons in Vn<sup>ty</sup> of Essence, hath by his power made heaven and earth, & all things therein? and that he doth still by his Divine providence govern the same; so that nothing comes to passe in the world, nor to thy self, but what his divine hand and counsell hath determined before to be done?

2. Dost thou confesse, that thou hast transgressed, and broken the holy Commandements of Almighty God in thought, word, and deed? And hast deserved for breaking his holy laws, the Curse of God, which containeth all the miseries of this life, and everlasting torments in hell fire, when this life is ended, if so be that God should deal w<sup>th</sup> thee according to thy deserts?

3. Art thou not sorry in thy heart that thou hast so broken his Laws, and neglected his Service, and worship, and so much followed the world, and thine own vain pleasures? And wouldest thou not lead a holier life, if thou wert to begin again?

4. Dost thou not from thy heart desire to be reconciled unto God in Iesus Christ, his blessed Son, thy Mediator, who is at the right hand of God

Rom.  
8. 35.  
Heb., 9  
2. 4.

in heaven, now appearing for thee in the sight of God, and making request unto him for thy Soul?

5. Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, believing that *Iesus Christ the onely Mediator of the New Testament, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them?* And wilt thou with David say unto Christ, *Whom have I in Heaven but thee? And there is none upon earth that I desire beside thee?*

6. Dost thou confidently believe, and hope to be saved by the onely merits of that bloody death and passion, which thy Saviour Iesus Christ hath suffered for thee; not putting any hope of salvation in thine own merits, nor in any other meanes or creatures? Being assuredly perswaded, That there is no salvation in any other? & that there is no other name under heaven, whereby thou must be saved?

7. Dost thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all malice and hatred, which thou hast born to any body: that thou mayest appear before the face of Christ

G g 3

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Heb. 9

11.

1 Tim.

2, 5.

Heb. 7

25.

Ps. 73

35.

Act. 4.

12.

Act.

10, 4.

Esa. 26

29.

Esa, 9, ( the Prince of peace ) in perfect love and  
6. charity?

Heb.

22, 24.

8. Doth thy conscience tel thee of any thing, which thou hast wrongfully taken ; and doth still with-hold from any widdow or fatherlesse children, or from any other person whomsoever? Be assured , that unlesse thou shalt restore (like *Zachens* ) these goods and lands ( if thou be able ) thou canst not truly repent ; and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appear before his judgement-seat.

9. Doeſt thou firmly believe that thy body shall be raised up out of the Grave , at the sound of the last Trumpet ? And that thy body and soul shall be united together again in the resurrection-day, to appear before the Lord Iesus Christ: and thence to go with him into the kingdome of Heaven , to live in everlasting Blisse and glory?

If the sick party shall answer to all these questions like a faithfull Christian; then let all who are present, joyn together and pray for him , in these or the like words:

*A Prayer to be said for the sick by  
them who visit him.*

O Mercifull Father , who art the Lord & giver of life, and to whom belongs the issues of death : we thy children

children heere assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to aske any blessing for our selves at thy hands; much lesse to become suiters to thy Majesty in the behalf of others: yet because *thou hast commanded us to pray one for another, especilly for the sick, and hast promised that the prayers of the righteous shall avall much with thee:* in the Obedience therefore of thy Commandement, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majestie, in the behalf of this our deare Brother (or Sister) whom thou hast visited with the chastisement of thine own fatherly hand. We could gladly with the Restitution of his health, and a longer continuance of his life and Christian Fellowship amongst us: but for as much as it appeareth (as far as we can discern) that thou hast appointed by this visitation, to call for him out of this mortall life: we submit our wils to thy blessed will, and humbly intreat for Iesus Christ his sake, and the merits of his bitter Death and passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him all his sinnes; as well that wherein he was conceived and born, as also all the offences and transgressions which ever since to this day and

Iam. 5

P sal.  
103.1

houre he hath committed in thought,  
word and deed against thy divine Ma-  
jesty. Cast them Behind thy back,  
*remove them as far from thy presence,*  
*as the East is from the West*; blot them  
out of thy remembrance; lay them  
not to his charge: wash them away  
with the Blood of Christ, that they may  
no more be seen, and deliver him  
from all the Iudgements, which are  
due unto him for his sins, that they  
may never trouble his Conscience,  
nor rise in Iudgement against his  
Soul, and impute unto him the righte-  
ousnesse of Iesus Christ, whereby he  
may appear righteous in thy sight:  
And in this extremitie at this time;  
we beseech thee look down from  
Heaven upon him with those eyes of  
grace and compassion, wherewith  
thou art wont to look upon thy  
children in their affliction and mis-  
erie. Pittie thy wounded Servant, like  
the good Samaritan: for here is a sick  
Soul that needeth the help of such  
an heavenly Phylican. O Lord increase  
his faith, that he may believe that  
Christ died for him, and that his blood  
cleanseth him from all his sins: and  
either aswage his pain, or else increase  
his patience, to indure thy blessed wil  
and pleasure. And ( good Lord ) lay  
no more upon him, then thou shalt  
enable him to bear. Heave him up  
unto thy self, with those sighs and  
groanes;

groanes which cannot be expressed. Make him now to feel what is the hope of his Calling: and what is the exceeding greatnes of thy Mercy and power towards them that believe in thee. And in his weaknesse, O Lord, shew thou thy strength. Defend him against y<sup>e</sup> suggestions & temptations of Satan: who (as he hath all his life time) will now in his weaknesse especially, seek to assail him, and to devoure him. O save his soul, and reprove Satan, and command thy holy Angels to be about him, to aid him, and to chase away all evill and malignant Spirits far from him. Make him more and more to loath this world, and *desire to be loved, and to be with Christ*: And when that good houre and time shall come, (wherein thou hast determined to call for him out of this present life) give him grace peaceably & joyfully to yeeld up his soul into thy mercifull hands. And do thou receive him into thy mercy, and let thy blessed Angels carry him into thy kingdome. Make his last houre his best houre, his last words his best words, and his last thoughts his best thoughts. And when the sight of his Eyes is gone, and his tongue shall fail to do his office, grant (O Lord) that his soul may (with Stephen) behold Iesus Christ in heavē ready to receive him: and that thy Spirit within him

R<sup>m</sup>.  
8, 36.

may make requests for him, with sighs which cannot be expressed. Teach us in him to read and see our own end and mortality, and therefore to be carefull to prepare our selves for our last ends, and put our selves in a readines against the time that thou shalt call for us, in the like manner. Thus, Lord, we recommend this our dear Brother (or sister) thy sick servant, unto thy eternall grace and mercy, in that Prayer, which Christ our Saviour hath taught unto us, saying,

*Our Father which art in Heaven, &c.*

Thy Grace, O Lord Iesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, *Amen.*

Let them read often unto the Sick, some especiall Chapters of the holy Scriptures, as;

The three first Chapters of the book of *Iob*.

The 14, and 19 Chapters of *Iob*.

The 34 Chapter of *Deuteronomy*.

The two last Chapters of *Ioshua*.

The 17 Chapter of the first of *Kings*.

The 2, 4, and 12 Chapters of the second of *Kings*.

The 38, 40, and 65 Chapters of *Isaiah*.

The History of the Passion of Christ.

The



The 8 Chapter to the *Romans*.

The 15 Chapter of the first Epistle to the *Corinthians*.

The 4 of the first Epistle to the *Thessalonians*.

The 5 Chapter of the second Epistle of Paul to the *Corinthians*.

The first and last Chapters of Saint *James*.

The 11, and 12 to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelations*, Or some of these.

And so exhorting the sick party to wait upon God, by Faith and Patience, till he send for him; and praying the Lord to send them a joyfull meeting in the Kingdome of Heaven, and a blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

*Consolations against impatency  
in sicknesse.*

IF in thy sicknesse by extremity of pain thou be driven to impatency, meditate:

1. That thy sins have deserved the pains of hell: therefore thou mayest with greater patience endure these fatherly corrections.

2. That these are scourges of thy heavenly Father, and the rod that is in his hand. If thou didst suffer with reverence

Heb.  
12, 9.

rence being a child, the correction of thy earthly parents ; how much rather shouldest thou now subject thy self (being the Child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternall good ?

3. That Christ suffered in his soul and body a far grievous pain for thee ; therefore thou must more willingly suffer his blessed pleasure for thine own good . Therefore (saith Peter)<sup>b</sup> Christ suffered for you, leaving you an example, that ye should follow his steps. And, Let us, <sup>c</sup> (saith Saint Paul) run with joy the race that is set before us, looking unto Iesus, the Author and finisher of our Faith, who for the joy that was set before him, endured the Crosse, &c.

4. That these afflictions which now you suffer, are none other but such which are accomplished in our brethren that are in the world, as witnesseth d Peter, Yea, Iobs afflictions were far more grievous. There is not one of the Saints, which now are at rest in Heavenly Ioyes, but endured as much as you do, before they <sup>e</sup> went thither : Yea, many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto you are now called. And you have a promise that the <sup>f</sup> God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle

a vir  
dolo-  
rum.  
Iha. 53  
5.  
b 1 Pet.  
2, 21.  
c Heb.  
11, 1.  
d 1 Pet.  
3, 9.  
e 1 Ro-  
mans.  
Cum  
quot-  
annis  
gravi  
morbo  
tentat-  
ur et a  
Deo  
doluit  
quod  
uno  
anno  
liber  
esset,  
ac si a  
Deo  
tunc  
deser-  
tus fu-  
isset,  
vit.  
Parr. c  
2, 2.  
f 1 Pet.  
5, 10.

you. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

5. That GOD hath determined the time when thy affliction shall end, as well as the time when it began. a *Thirtie eight years* were appointed the sick man at *Bethesdaies* poole. Twelve yeares <sup>b</sup> to *the woman with the bloody issue*. c *Three Moneths* to *Moses*; Ten dayes tribulation to the d *Angell* of the Church of *Smyrna*; three dayes <sup>e</sup> plague to *David*. Yea the number of the godly mans tears are registred in Gods book, and the quantitie kept in his Bottle.

The time of our troubles (saith Christ) is but a *modicum*, Gods anger lasts but a moment (saith <sup>f</sup> *David*). A little season (saith the Lord) & therefore calls all the time of our pain, but the houre of sorrow. David <sup>h</sup> (for the swiftnesse thereof) compares our present troubles to a Brook: and *Athanasius* to a Showr. Compare the longest misery that man indures in this life, to the eternity of heavenly joyes, & they will appear to be nothing. And as <sup>i</sup> the sight of a Son safe born makes the Mother forget al her former deadly pain: so the light of Christ in Heaven, who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been.

Cor.  
10, 13

a Ioh.

5. 5.

b Mar.

9, 20.

c Exod

12.

d Rev.

2, 10.

e 1 Sam

24, 23

f Psal.

55, 8.

Mo-

dicum

& vi-

debo

vos

Ioh.

16, 4.

f Pl. 80

Rev. 6

11.

g Ioh.

16.

h Psal.

110, 7

Nube-

cula

est, cito

transi-

bit.

i Ioh.

16, 21

Acts

7.

Rev.

a, 10.

c Iob

a, 10.

d Rom

8, 28.

38, 39

Mor-

bus

ron

malis

adnu-

meran

das,

quia

multis

utiliter

acce-

dit,

Basil.

in He-

xam

Mor-

bus est

nullis

que-

dam

insti-

tutio,

que-

docet

aducit

alper-

nere &amp;

cale-

fia

spica-

re, Na

zian

ad Phi

lagnu.

been : like Stephen, who, as soon as he saw Christ, forgot his own wounds, with the horreur of the grave, and terror of the stones, and sweetly yeelded his soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds : *b Be faithfull unto the death, and he will give thee the Crown of eternall life.*

6. That you are now called to Repetitions in Christs School; to see how much Faith, Patience, and Godlinesse you have learned all this while: and whether you can (like *c Iob*) receive at the hand of God *some evill*, as well as you have hitherto received a great deal of good. As therefore you have alwaies prayed, Thy will be done, so be not now offended at this which is done by his holy will.

7. *d That all things shall work together for the best to them that love God: inasmuch that neither death, nor life, nor Angels, nor Principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Iesus Christ our Lord.* Assure your self, that every pang is a prevention of the pains of Hell; every respite, an earnest of Heavens Rest: And how many stripes do you esteem Heaven worth? As your life hath been a comfort to others: so give your friends a Christian example to die, and deceive the devill as Iob did. It is but the Crosse of Christ sent before, to crucifie the

the love of the World in thee, that thou mayest go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy arms, his holy Crosse, carry it after him unto him: thy pains will shortly passe, the joyes shall never passe away.

*Consolations against the fear of Death.*

**I**F in the time of thy sicknesse thou findest thy self fearfull to die; meditate:

1. That it argueth a dastardly mind to fear that which is not: for in the Church of Christ there is no death, Isaiah 25. 7, 8. And, *Whosoever liveth and believeth in Christ, shall never die*, Iohn 11, 26. Let them fear Death, who live without Christ. Christians die not; but when they please God, they are like Enoch, translated unto God. Their pains are but *Eliahs fiery Chariot* to carrie them up to heaven: or like Lazarus sores, sending them to *Abrahams bosome*. In a word, if thou be one of them, that, like Lazarus, lovest Iesus, thy sicknesse is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlasting life. And if any Heathen men, as Socrates, Curtius, Seneca, &c. dyed willingly, (when they might have lived in hope of the immortalitie of

Gen.  
5. 24.  
1 King  
2, 11.  
12.  
Luke  
16, 2.

Ioh.  
14.

of the Soul; wilt thou being trained so long in Christs Schoole, (and now called to the *Marriage-Supper* of the blessed *Lamb*, Apoc. 19, 7.) be one of those Guests that refuse to go to that joyfull Banquet? God forbid.

2. Remember that thy abode here, is but the second degree of thy life: for after thou hadst first lived nine moneths in thy mothers womb, thou wast of necessity driven thence, to live heer in a *second degree* of life. And when that number of Moneths, which God hath determined for this life, are expired; thou must likewise leave this, and passe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one lives in his mothers wombe. To this last & excellentest degree of life, through this doore, passed Christ himselfe, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldest thou feare that which is common to all Gods Elect? Why should that be uncouth to thee, which was so welcome to all them? Feare not death, for as it is the Exodus of a bad, so it is the Genesis of a better world: the end of a temporall; but the beginning of an eternall life.

3. Consider that there are but three things

Job.

24. 1.

Mors  
presen  
tis vite  
exitus,  
& in-  
troitus  
melio-  
ris,  
Ber. in  
Ep. ad  
Rom.

things that can make Death so fearful unto thee : first, the losse thou hast thereby ; secondly , the pain that is therein ; thirdly , the terrible effects which follow after : All these are but false fires , and causlesse fears. For the first , if thou leavest here uncertaine goods , which *Thieves may rob* ; thou shalt find in Heaven a true Treasure, y<sup>e</sup> can never be taken away : these were but lent thee , as a Steward upon accounts , those shall be given thee , as thy reward for ever. If thou leavest a loving wife ; thou shalt be married to Christ, which is more lovely : If thou leavest Children and Friends , thou shalt there find al thy Religious Ancestours , and Children departed : yea, Christ , & al his blessed Saints & Angels ; & as many of thy Children as be Gods Children , shall there follow after thee. Thou leavest an *earthly possession* , and an *House of clay* , and thou shalt enjoy an *Heavenly inheritance* and *mansion of glory* : which is purchased, prepared , & reserved for thee. What hast thou lost : N<sup>y</sup> , is not death unto thee gain ? Go home, go home, and we will follow after thee.

Secondly , for the pain in death ; the fear of death more pains many, then y<sup>e</sup> very pang of death : for many a Christian dyes without any great pangs , or pains. Pitch the Anchor of thy hope on the firme ground of the

H h

word

Mat.  
6, 19,  
20.Job 14  
1.  
2 Cor.  
5, 1.Timeo  
mortem.  
ipsa  
morte  
pior.2 Cor.  
12, 9

2 Cor.  
21, 9.  
2 Cor.  
10, 13

word of God, who hath promised in thy weaknesse to perfect his strength, and not to suffer thee to be tempted above that thou art able to bear. And Christ wil shortly turn al thy temporal pains to his eternall joyes.

Rom.  
8, 1.  
Ioh. 5,  
24.

Lastly, as for ſo terrible effects which follow after death, they belong not unto thee, being a Member of Chr ſt, for Christ by his death hath taken away the ſting of death to the faithful; ſo that now there is no *condemnation to them that are in Christ Ieſus*. And Christ hath proteſted, that *he that believeth in him, hath everlaſting life, and ſhal not come into condemnation, but hath paſſed from death unto life*. Hereupon the holy Spirit from Heaven ſaith, bleſſed are ſo dead ſo die in the Lord; and that from henceforth they reſt from their labours, and their works do follow them. In reſpect therefore of the faithful, death is ſwallowed up in victory, and his ſting, which is ſin, & the puniſhment thereof, is taken away by Christ. Hence Death is called (in reſpect of our bodies) a ſleepe, and reſt: in reſpect of our ſouls, a going to our heavenly Father, a departing in peace, a removing from this body to go to ſo Lord; a diſſolution of ſoul and body to be with Christ. What ſhal I ſay? Precious in the ſight of ſo Lord is ſo death of his ſaints. Theſe pains are but thy throwes and travell to bring forth eternall life. And

1 Cor.  
15.  
1 Theſ.  
4.  
Eſa. 26.  
Rev.  
14,  
1 Ioh.  
4, 1.  
apolu-  
tis en  
eirene  
Luk. 3  
1 Cor. 5  
Phil. 2  
analu-  
tis.  
Mors  
porra  
glorie  
Gre. ja  
nua vi  
re. Ber

who



who would not passe through Hell, to go to Paradise? Much more through death? There is nothing after death, that thou needest fear; not thy sins, because Christ hath payed thy ransom; not the Iudge, for he is thy loving Brother; not the Grave, for it is the Lords bed; not Hell, for thy Redeemer keeps the keyes; not the Divell, for Gods Holy Angels pitch their tents about thee, and will not leave thee til they bring thee to Heaven. Thou wast never nearer Eternall life: glorifie therefore Christ by a blessed death. Say cheerfully, come Lord Iesus; for thy servant commeth unto thee: I am willing, Lord, help my weaknesse.

*Seven sanctified Thoughts, and mourn-  
full sighs of a sick man ready to  
die.*

**N**OW for as much as God of his infinite mercy doth so temper our pain and sicknesse, that we are not alwayes oppressed with extremity: but gives us in the midst of our extremities some respite, to ease and refresh our selves; thou must have an especiall care ( considering how short a time thou hast either for ever to lose or to obtain Heaven ) to make use of every breathing time, which God doth afford thee: & during that little time of ease, to gather strength against ſ fits of greater anguish. There-  
fore

for in these times of relaxation and ease, use some of these short thoughts and sighs.

*The first thought.*

Seeing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow, ah what is there in it that a man should desire to live any longer in it! O What a folly is it, that when the Mariner roweth with all his force to arrive at the wished port; and that the traveller never resteth till he comes to his journeys end, we fear to delay our Port, and therefore would put back our Bark, to be longer tossed in this continuall tempest! we weep to see our journeys end, and therefore desire our journey to be lengthened, that we may be more tired with a foul and combersome way.

*The spiritual Sigh thereupon.*

Gen.  
47, 9.

1 Kin.  
29, 4.

O Lord, this life is but a troublesome Pilgrimage: few in dayes, but full in evils: and I am weary of it, by reason of my sins: Let me therefore (O Lord) intreat thy Majesty in this my bed of sicknesse, as Elias did under the Juniper tree in his affliction: *It is now enough, O Lord, that I have lived so long in this valey of miserie: take my soule into thy mercifull hands, for I am no better then my Fathers.*

The

*The second Thought.*

**T**Hink with what a body of sin thou art loaden, what great civill wars are contained in a little World; the flesh fighting against the spirit, passion against reason: Earth against Heaven: and the world within thee banding it self. for the World without thee; and that but one onely mean remaines to end this conflict, Death; which (in Gods appointed time) will separate thy Spirit from thy flesh, the pure and regenerate part of thy soul, from that part which is impure and unregenerate.

Rom.  
7, 24.  
1st J.  
1.  
Gal. 5,  
17.

*The spirituall Sigh upon the second Thought.*

**O** Wretched man that I am, who shall deliver me from the body of this death? O my sweet Saviour Iesus Christ, thou hast redeemed me with thy precious blood: and because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling: I doe here from the very bottom of my heart, ascribe the whole praise and glory of my salvation, to thy onely grace and mercy; saying (with the holy Apostle) Thanks be unto God which hath given me the victory through our Lord Iesus Christ.

Rom.  
7, 24.

1 Pet.  
2.  
Rev. 5  
9.  
Psalm.  
116, 8.

2 Cor.  
15, 17.  
Psalm.  
145.

*The third Thought.*

**T**Hinke how it behooves thee to bee assured that thy soule is  
H h 3      Christs:

Christ: for death hath taken sufficient gages to assure himself of thy body; in that all thy Senses begin already to die, save onely the sense of pain; but sith the beginning of thy being began with pain, marvell the lesse if the end conclude with dolours. But if those temporall dolours (which onely afflict thy body) be so painfull: O Lord: *Who can endure the devouring fire? Who can abide the everlasting burning?*

Isa. 33  
14.

*The spirituall Sigh upon the third Thought.*

O Lord Iesus Christ, the Son of the living God, who art the onely Physician that canst ease my body from pain; and restore my Soul to life eternall; put thy Passion, Crosse, & Death, betwixt my Soul and thy Iudgements, and let the merits of thy Obedience stand betwixt thy Fathers Iustice and my disobedience, and from these bodily pains receive my soul into thine everlasting peace: for I cry unto thee with Stephen, Lord Iesus receive my spirit.

Acts  
7. 59.

*The fourth Thought.*

THink that the worst that death can do, is but to send thy soul sooner then thy flesh would be willing, to Christ and his heavenly joyes: Remember, that that worst is thy best hope. The worst therefore of death,

death is rather a help then a harm.

*The spirituell Sigh upon the fourth  
Thought.*

O Lord Iesus Christ, the Saviour of all them that put their trust in thee: forsake not him that in miserie flyeth unto thy Grace for succour and mercy; O sound that sweet voice in the eares of my Soul, which thou speakest unto y penitent thief on the Crosse, This day shalt thou be with me in Paradise. For, I, O Lord, do (with the Apostle) from my Soul speak unto thee, *I desire to be dissolved, and to be with Christ.*

Lnke  
23, 45

*The fifth Thought.*

THink (if thou fearest to die) That in Mount Sion there is no death: for he that believeth in Christ shal never die. And if thou darest to live, without doubt the life eternal (whereunto this life is a passage) surpasseth al. There do al the faithful departed (having ended their miseries) live with Christ in ioyes; and thither shall al the godly which survive, be gathered out of their troubles, to enjoy with him eternall rest.

Isa. 25  
7, 8.  
Iohn  
11, 25

*The spirituell Sigh upon the fift  
thought.*

O Lord thou seeest the malice of Satan, who (not contenting himself

H h 4

1 Pet.  
5, 8.

self, like a roaring lion, all the dayes and nights of our life, to seek our destruction) shews himself most busie, when thy Children are weakest and nearest to their end, O Lord reprove him, and preserve my soul. He seeks to terrifie me with death, which my sins have deserved, but let thy holy Spirit comfort my soul with the assurance of eternall Life, which thy Blood hath purchased. Aswage my pain, increase my patience, (and if it be thy blessed wil) end my troubles: for my soul beseecheth thee with old blessed Si-  
meon, *Lord now let me thy servant depart in peace, according to thy word.*

Luke  
23, 9.

*The sixth Thought.*

**T**Hink with thy self, what a blessing God hath bestowed upon thee above many millions of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to die in the true Christian Faith, and to be buried in the Sepulchre of Gods Servants, who all wait for the hope of Israel, the raising of their bodies in the Resurrection of the Iust.

Acts  
26, 6, 7  
Luke  
14, 14.

Ioh.  
11, 2,  
26.  
ver. 24

*The spirituall Sigh upon the sixth Thought.*

**O** Lord Iesus Christ, who art the Resurrection and the life, in whom who-  
soever

never believeth, shall live though he were dead. I believe, that whosoever liveth and believeth in thee shall never die: I know that I shall rise again in the Resurrection of the last day: for I am sure that thou my Redeemer livest: *And though that after my death worms destroy this body, yet I shall see thee my Lord, and my God in this flesh.* Grant therefore, O Christ, for thy bitter death and Passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence; *Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.*

*The seventh Thought.*

**T**Hink with thy self how Christ endured for thee a *curfed death*, and the wrath of God, which was due unto thy sins, and what terrible pain and cruel torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs Faith, when they might have lived by dissembling or denying him: how much more willing shouldest thou be to depart in the Faith of Christ, having lesse pains to torment thee; and more means to comfort thee?

*The spirituall Sigh upon the seventh Thought.*

O Lord, my sins have deserved the pains of Hell, and eternall death:

H h 5

death:

1. Cor.

2. Cor.

1. Joh.

2. Joh.

3. Joh.

1. Pet.

2. Pet.

3. Pet.

1. Tim.

2. Tim.

Tit.

Phile.

Heb.

1. Thess.

2. Thess.

1. Pet.

2. Pet.

3. Pet.

1. Joh.

2. Joh.

3. Joh.

1. Cor.

2. Cor.

1. Tim.

2. Tim.

Tit.

Phile.

Heb.

1. Thess.

2. Thess.

1. Pet.

2. Pet.

3. Pet.

1. Joh.

2. Joh.

3. Joh.

1. Cor.

2. Cor.

1. Tim.

2. Tim.

Tit.

Phile.

Ioh. 1,  
29.

Rev.  
3, 1.

Luke  
23, 4.  
Psalms  
31, 5.

death: much more these fatherly corrections, wherewith thou doest afflict me, But O blessed Lamb of God, which takest away the sins of the World, have mercy upon me; and wash away all my filthy sins with thy most precious blood: and receive my soul into thy heavenly Kingdome; for into thy hands, O Father, I commend my Spirit, and thou hast redeemed me, O Lord, thou God of truth.

The sick person ought now to send for some godly and religious Pastor.

a Gen.  
30, 7.  
Jer. 18  
30, and  
3, 1.  
Ezech.  
4, 14.  
1 Sam.  
9, 7, &  
31.  
19, 12  
b Sam,  
5, 14,  
15, 16  
c Mark  
9, 4.  
Act.  
19, 5.  
d 1 Cor  
5, 4.  
e 1 Cor.  
10, 1.  
f Mat.  
16, 19  
Matt.  
18, 18

IN any wise remember ( if conveniently it may be ) to send for some godly and religious Pastor, not onely to pray for thee at thy death ( for God in such a case hath promised to hear the Prayers of the righteous <sup>a</sup> Prophet, and <sup>b</sup> Elders of the Church ) but also upon thy confession, and unfained repentance, to absolve thee of thy sins. For, as Christ hath given him a Calling, to <sup>c</sup> baptize thee unto repentance for the remission of thy sins; so hath he likewise given him a calling, and <sup>d</sup> power, & <sup>e</sup> authority, ( upon repentance ) to absolve thee from thy sins. <sup>f</sup> I wil give thee the Keyes of the Kingdome of Heaven: and whatsoever thou shalt bind upon earth, shall be bound in Heaven; and whatsoever thou shall loose on earth, shall be loosed in Heaven. And again, Verily I say unto you, Whatsoever ye binde on earth, shall be bound in Heaven,

ven,



ven, and whatsoever ye loose in earth, shall be loosed in heaven: And again. Receive ye the Holy Ghost, *whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* This doctrine was as ancient in the Church of God, as Iob, for Elihu tels him, *That when G O D strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the buriers: if there be any messenger with him, or an Interpreter, one of a thousand, to declare unto man his Righteousnesse, then will he have mercy upon him, &c.* And answerable hereunto (saith James) *If the sick have committed sins, (upon his repentance, & the prayers of the Elders) they shall be forgiven him: these have power to shut Heaven, and to deliver (the scandalous impenitent sinners) to Sathan; For, the weapons of their warfare are not carnall, but mighty through God, to cast down, &c. and to have vengeance in readinesse against all disobedience. They have the Key of loosing, therefore the power of absolving.*

The Bishops and a Pastors of the Church do not forgive sin by any absolute power of their own (for so onely Christ their Master forgiveth sins) but Ministerially, as the servants of Christ, and stewards, to whose fidelity the Lord and Master hath committed his Keyes: and that is when they

Ioh.  
20, 21

Iob 33  
13.

Sam. 5  
17, 18  
Rev.  
11, 6.

1 Cor.  
5, 5.  
1 Cor.  
10, 2.  
&c.  
Mark.  
16.

A Mini  
A spec  
cata re  
mit-  
tunt,  
non  
sure-  
tionis  
sed or  
gani-  
los.

1 Cor.  
5, 4.  
2 Cor.  
4, 1, 2.  
Act,  
13, 38

To this  
end  
saith  
Basil.  
in A-  
scet. c.  
13.  
Chri-  
stus o-  
mnis-  
bus Pa-  
stribus  
& Do-  
ctori-  
bus,  
a quo  
est  
tribuit  
potesta-  
tem  
cujus  
signifi-  
cat,  
quod  
omnes  
ex a-  
quo li-  
gant &  
sol-  
vunt,  
ut Pe-  
trus.  
Papists  
date  
not  
deny  
this.  
Quis-  
bet sa-  
cerdos  
(quan-  
tum  
est &  
virtute

clavium habet) potestatem indifferenter in omnes. In  
supplement. Theol. 4, 6. Ioh. 10. 2 Ioh. 10, 23. b Act.  
1, 24. c Act. 21, 2. d Rom. 1, 1.

they do declare and pronounce either  
publikely or privately, by the word of  
God, what bindeth, what looseth, and  
the mercies of God to penitent sin-  
ners; or his Iudgement to impenitent  
and obstinate persons: and so do apply  
the generall promises or threatnings  
to the penitent or impenitent. For  
Christ from Heaven doth by them ( as  
by his Ministers on earth ) declare  
whom he remitteth & bindeth, and to  
whom he will open the Gates of hea-  
ven, and against whom he will shut  
them. And therefore it is not said: whose  
sins ye signifie to be remitted, but  
whose sins ye remit. They then do re-  
mit sin, because Christ by their mini-  
stery remitteth sins; as Christ by his  
Disciples loosed Lazarus, Ioh. 11. 44. And  
as no water could wash away Naaman's  
Leprosie, but the water of Iordan,  
(though other Rivers were as clear)  
because the promise was annexed unto  
the Water of Iordan, and not of other  
Rivers; So, though another man may  
pronounce the same words, yet have  
they not the same efficacy and power  
to work on the Conscience, as when  
they are pronounced from the mouth  
of Christs Ministers, because that the  
a promise is annexed to the Word of  
God in their mouthes: for them hath  
he b chosen, c separated, and d set  
apart

apart for this work, and to them he hath committed the *Ministry and word of reconciliation*, by their holy *calling*, and *ordination* they have received the Holy Ghost, & the ministerial power of binding & loosing. They are sent forth of *ſ* Holy Ghost, for this work whereunto he hath called them.

And Christ gives his Ministers power to forgive sins to the penitent, in the same words that he teacheth us in the Lords Prayer, to desire God to forgive us our sins; to assure all penitent sinners, that God by his Ministers absolution, doth fully, through the merits of Christs blood, forgive them all their sins. So that what Christ decreeth in Heaven, In foro Iudicii, the same he declareth on earth by his reconciling Ministers, in foro penitentiae: so that as God hath reconciled the world to himself by Iesus Christ; so hath he (saith the Apostle) given unto us the Ministry of reconciliation.

He that sent them to baptize, saying, go & teach all nations, baptizing them, &c. sent them also to remit sins, saying, As my Father sent me, so send I you: whosoever sins ye remit, they are remitted unto them, &c. As therefore none can baptize, (though he use the same water, and words) but onely the lawfull Minister w<sup>ch</sup> Christ hath called & authorized to this divine & ministeriall

22 Cor.

5, 18,

19,

b Act.

13, 2.

1 Cor.

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Heb. 5

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c Tit. 1

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d Iohn.

20, 22,

23.

Act.

13, 24.

Inle

11, 4.

2 Cor.

5, 18.

Iohn

20, 12,

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2 Cor.

2, 7, 10

Heb. 5

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1 Cor.  
3, 18.  
19.  
Luke  
10, 16

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4 In An  
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vo. 1.  
fol. 66  
Luther  
196, ff.  
199, &  
seq.

riall function; so though others may comfort with good words, yet none can absolve from sin, but onely those to whom Christ hath committed the holy Ministry & word of reconciliatiō: and of their absolution Christ speaketh, he that heareth you heareth me. In a doubtful title thou wilt ask y<sup>e</sup> counsel of thy skilful Lawyer, in peril of sicknes thou wilt know the advice of thy learned Physician, and is there no danger in dread of damnation for a sinner to be his own Iudge?

Iudicious Calvin teacheth this point of Doctrine most plainly: *Et si omnes mutuo nos debeamus consolari, &c. Although (saith he) we ought to comfort & confirm one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertain our Consciences of the remission of Sin: Inasmuch as they are said to remit sins, and to loose souls. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his Conscience) he make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul, whose office it is (both publikely and privately) to administer Evangelicall Consolation to Gods people.*

Beza highly commendeth his practice

life, and Luther saith, That he had rather lose a thousand works, then suffer private confession to be thrust out of the Church. Our Church hath ever most soundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish Auricular confession, which they thrust upon the souls of Christians, as an Expiatory sacrifice, and a meritorious satisfaction for sin, racking their Consciences to confesse, when they feel no distresse, and to enumerate all their sins, which is impossible: that by this means they might dive into the secrets of all men, which oft times hath proved pernicious, not onely to private persons, but to publike States. But the truth of Gods Word is, that no person, having received orders in the church of Rome, can truly absolve a sinner: for the Keyes of Absolution are two: the one is the Key of Authority, and that onely Christ hath: the other is the Key of Ministry, and this he gives to his Ministers, who are therefore called the Ministers of Christ; The Stewards of Gods Mysteries: the Ambassadors of Reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testament, any order of sacrificing Priests, neither is the name of *iereus*, which properly signifieth Sacerdos, or sacrificing Priest, given

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b Rev.  
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Mar. 2  
7.  
Luk. 5  
21.  
c Mar.  
16, 10  
da Cor.  
4, 1.  
e: Cor.  
5, 10.  
Mini-  
steris  
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duplex  
est, una  
scientia  
discer-  
nendi.  
1 Cor.  
12, 10  
1 Ioh.  
4, 1.  
Jer. 25  
15.

Alia.  
et po-  
re as  
I gaudi  
& ab-  
solvem  
di-  
Iohn 8  
8.  
Matt.  
27. 1.  
Heb. 7  
24. 7.  
23.  
Heb.  
2. 4.  
Heb 7  
25.

ven to any officer of Christ in all the New Testament: Neither do we read in all the New Testament, of any, who confessed himself to a Priest, but Iudas Neither is there any reall Priest in the New Testament, but onely Christ. Neither is there any *a part of his Priesthood* to be now accomplished on Earth; but that which he fulfilled in Heaven, by making intercession for us. Seeing therefore Christ never ordained any order of Sacrificing Priests; & that Popish Priests scorn the name of Ministers of the Gospell, to whom onely Christ committeth his Keyes: It necessarily followeth, y no Popish Priest can truly either excommunicate, or absolve any sinner, or have any lawful right to meddle with Christs Keyes. But y Antichristian abuse of this Divine Ordinance should not abolish the lawfull use thereof betwixt Christians & their Pastours in *cases of distresse of conscience* for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud-heart*, nor to raise up an humble spirit, then this spirituall conference between the Pastor and people committed to their charge. If any sin therefore troubleth thy conscience, confesse it to Gods Minister, ask his Counsell, and if thou dost truly repently, receive his Absolution: And then doubt not in foro consciencie but thy sins are as verily for-

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forgiven on earth, as if thou didst hear Christ himself in foro Iudicii, pronouncing them to be forgiven in Heaven. Qui vos audit, me audit; He that heareth you, heareth me. Trie this, and tell me whether thou shalt not find more ease in thy conscience, then can be expressed in words. Did prophane men consider the Dignity of this Divine calling, they would the more honour  $\bar{y}$  calling, & reverence  $\bar{y}$  persons.

The sick man (having thus eased his conscience, and received his absolution) may do wel (having a convenient number of faithfull Christians joyned with him) to receive the holy Sacrament of the Lords Supper, to encourage him in his Faith; to discourage the devil in his assaults. In this respect the a Councell of Nice termeth this Sacrament, *Vaticum*, the souls provision for her journey. And albeit the Lords Supper be an Ecclesiasticall action, yet for as much as our Lord (at the first institution) celebrated it in a b private house, and that c S. Paul termeth the houses of Christians, the Churches of Christ, and that d Christ himself hath promised to be in the midst of the faithfull, where but two or three are gathered together in his name. I see no reason, but if Christians desire it (when they are not, through sicknesse, able to come to the Church, but that they should receive, and Pastors ought to administer

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Luke  
10, 16

a Con-  
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Nic.  
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b Mat.  
26, 18  
Luk.

22, 13.

c Rom

6, 5.

Phil. 2

v. 2.

d Mat.

18, 20

a Je-  
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unto them the Sacraments at home. He Sheweth more Simplicity then knowledge, who thinks that this favours of a private Maſſe: for a Maſſe is called private, not becauſe it is ſaid in a private houſe, but becauſe as Biſhop a Jewell teacheth out of Aquinas) the Prieſt receiveth the Sacrament himſelf alone, without diſtribution made unto others, and then it is private, although the whole Pariſh be preſent and look upon him. There is as much difference between ſuch a Communion, and the Antichriſtian idoll of a private Maſſe, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon ſuch an extraordinary occaſion, Chriſt his institution is obſerved; Many faithful Brethren meet together, and tarry one for another, Chriſt his death is remembred and ſhewed, & the Miniſter, together with the faithful, and the ſick party do communicate. M. Calvin ſaith, That he doth very willingly admit adminiſtring of y communion to them y are ſick, when the caſe & opportunity ſo requireth: & in d another place he ſaith; That he hath many weighty reaſons to compell him not to deny the Lords Supper unto the ſick.

Ye

dum eſſe hunc morem, ut apud ægrotos celebretur communio, cum res ita & opportunitas feret. Epiſt. 51. d Cui cænam ægrotis negandam eſſe non arbitror, malitæ & graves cauſæ me impellunt. Ep. 93, 2.



Yet I would with all Christians to use to receive often (in their health) especially once every month with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, not so much to be troubled themselves for want of the Sacrament. For as Master Perkins saith very well, The fruit and efficacy of the Sacrament is not to be restrained to time of receiving, but it extends itself to the whole time of mans life afterwards; the efficacy whereof, did men thoroughly understand, they should not need to be often exhorted to receive it.

Perk.  
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right  
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well.

Pastores omnes hic exoratos veilem, ut in hujus controversiæ statum penitus introspeciant; nec fideles ex hac vita migrantes, & panem vite petentes, viatico sui fraudari sinant, ne lugubris ista in eis adimpleatur lamentatio: Parvuli panem petunt, & non est qui frangat eis.

Admo-  
nitio  
ad Pa-  
stres.

Lam.  
4, 4.

As therefore when a wicked Liver dyeth, he may say to Death, as Ahab said to Elijah, Hast thou found me, O mine enemy: So on the other side, when it is told a penitent sinner, that death knocks at the door, & begins to look him in the face, he may say of death, as David said of Ahimaaz, Let him come and welcome: for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth unto me the joyfull newes of eternall Life. And as the

2 Kings  
22, 20

2 Sam.  
17, 20  
Vt me  
riate  
pins  
vivere  
disce  
pie.

Red Sea was a gulph to drown the Egyptians to destruction; but a passage to the Israelites to conveigh them to Canaans possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the Gate to everlasting life and salvation. And one day of a blessed death, will make an amends for all the sorrows of a bitter life.

asum-  
mum  
homi-  
nis bo-  
nom,  
bonus  
ex hac  
vita  
exiunt.

When therefore thou perceivest thy Soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind these words, fixing the eyes of thy soul upon Iesus Christ thy Saviour.

*A Prayer at the yeelding up of the Ghost.*

Ioh. 1  
19.

Ag. 7,  
19.

**O** Lambe of God, which by thy Blood hast taken away the sins of the World: have mercy upon me a sinner, Lord Iesus receive my Spirit, Amen.

*When the sick party is departing, let the faithfull that are present, kneel down and commend his soul to God, in these or the like words.*

Psal.  
34. 16.

Psal.  
4. 6.

**O** Gracious God, and mercifull Father, who art our refuge and strength, and a very present help in trouble; lift up the light of thy favourable countenance at this instant upon thy Servant, that now cometh to ap-  
pear

hear in thy presence; wash away, good  
 Lord, all his sinnes, by the merits of  
 Christ Iesus blood, that they may ne-  
 ver be laid to his charge. Increase his  
 Faith, preserve and keep safe his Soule  
 from the danger of the devill, and his  
 wicked Angel. Comfort him with thy  
 holy Spirit, cāle him now to feel that  
 thou art his loving Father, and that he  
 is thy Child by Adoption and Grace.  
 Save, O Christ, the price of thine own  
 blood, and suffer him not to be lost,  
 whom thou hast bought so dearly.  
 Receive his soul, as thou didst the pe-  
 nitent Thief into thy heavenly Para-  
 dise: Let thy blessed Angels conduct  
 him thither, as they carried the soul of  
 Lazarus; and grant unto him a joyfull  
 resurrection at the last day. O Father,  
 hear us for him, and hear thine own  
 Son, our onely Mediator, that sits at  
 thy right hand, for him and us all: even  
 for the merits of that bitter death and  
 passion which he hath suffered for us:  
 In confidence whereof, we now re-  
 commend his soul into thy fatherly  
 hands, in that blessed Prayer, which  
 our Saviour hath taught us in all times  
 of our troubles to say unto thee,  
*Our Father, &c.*

1 Ioh.  
 1, 7.

Rom.  
 8, 34.

*Thus far of the Practice of Piety in  
 dying in the Lord.*

13, 13  
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hist. ad  
An. 59  
e. Matt.  
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d. Act. 7

*Now followeth the Practice of Piety in dying for the Lord.*

**T**He Practice of Piety in dying for the Lord, is termed Martyrdome. Martyrdom is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death to invite many, and to confirm al, to imbrace the truth therof. To this kind of death Christ hath promised a Crown: Be thou faithfull unto death, and I will give thee the crown of life. Which promise the Church so firmly beleeveth, that they termed Martyrdom it self a Crown: And God, to animate Christians to this excellent prize, would, by a prediction, that Stephen, the first Christian Martyr, should have his name of a Crown.

Of Martyrdome there are three kinds:

1. Sola voluntate, in will only: as Iohn the Evangelist, who (being boiled in a Cauldron of Oil) came out rather anointed then sod, and died of old age at Ephesus.

2. Sola opere, in deed onely: as the Innocents of Bethlehem.

3. Voluntate & opere, Both in will and deed: as in the Primitive Church, Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our daies, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford,

ford, Philpot, Sanders, Glover, Taylor and others innumerable : whose fiery zeal to Gods truth , brought them to the flames of Martyrdome , to seal Christs faith. It is not the cruelty of the death, but the innocencie & holiness of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome , because Science in Gods word must direct conscience in mans heart. For they who killed the Apostles, in their erroneous consciences, thought they did God good services: and Paul of zeal breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Jesuites be so holy, true and innocent, as that it may warrant their consciences to suffer death , and to hazard their eternall salvation thereon, let b Pauls Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) be judge ; And it will plainly appeare , that the Doctrine which S. Paul taught to the ancient Church of Rome, is ex diametro opposite in 26 fundamentall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitive Church of Rome.

1. That our Election is of Gods free grace , and not ex operibus previsis, Rom, 9, 12, Rom. 11, 5, 6.

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2. That

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1 Pet.  
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6.  
Ioh.  
16, 2.  
Acts  
9, 1.  
Phil, 3  
6.  
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ma-  
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Episto  
la in  
Roma  
nos.

2. That we are justified before God by faith onely, without good works. Rom. 3, 20, 28, & 4, 2. &c. Rom. 1, 17.

3. That the good works of the regenerate are not of their own condignity meritorious, nor such as can deserve Heaven. Rom. 8, 18, & 11, 6, & 6, 23.

4. That *those Books onely are Gods Oracles and Canonickall Scripture*, which were committed to the custody & credit of the Iewes, Rom. 3, 2, and 1, 2, and 16, 16. such were never the Apocrypha.

5. That the Holy Scriptures have Gods authority Rom. 9, 17 Rom. 3, 4. Rom. 11, 32. conferred with Gal. 3, 21. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the holy Scriptures, Rom. 15, 4. Rom. 10, 1, 2. Rom. 16, 26.

7. That all Images made of the true God, are very Idols, Rom. 1, 23, and Rom. 2, 22. conferred.

8. That to bow the knee religiously to an Image, or to worship any creature, is meer Idolatry, Rom. 11, 4, and a lying service, Rom. 1, 25.

9. That ye must not pray unto any, but to God onely, in whom we beleeve, Rom. 10, 13, 14. Rom. 8, 15, 27, therefore not to Saints and Angels.

10. That Christ is our onely Intercessor in Heaven, Rom. 8, 34. Rom. 5, 2. Rom. 16, 27.

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is,  
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what  
he  
saith  
before  
Rom.  
1, 23.  
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11. That

11. That the only Sacrifice of Christians, is nothing but the spirituall sacrificing of their souls and bodies to serve God in Holines and Righteousnesse, Rom. 12, 1. Rom. 13, 16, therefore no real sacrificing of Christ in y<sup>e</sup> masse.

12. That the religious worship, called dulla, as well as latria, belongeth to God alone Rom. 1, 9. Rom. 12, 11. Rom. 6, 18. conferred.

13. That all Christians are to pray unto God in their own native language, Rom. 14, 11.

14. That we have not of our selves, in the state of corruption fee will unto good. Rom. 7, 18, &c. Rom. 9, 16.

15. That Concupiscence in the Regenerate, is sin, Rom 7, 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but signe and seal that it is conferred already unto us. Rom. 4, 11, 12. Rom. 2, 28, 29.

17. That every true beleieving Christian may in this life be assured of his salvation Rom. 8, 9, 16, 35, &c.

18. That no man in this life, since Adams fall, can perfectly fulfill the Commandements of God, Rom, 7, 10, &c. Rom. 3, 19, &c. Rom. 11, 32.

19. That to place Religion in the difference of Meates and Dayes, is superstition, Rom. 14, 3, 5, 9, 17, 23.

20. That the imputed righteousness of Christ, is that only that makes us just before God, Rom. 4, 9, 17, 22.

21. That Christs flesh was made of the Seed of David, by Incarnation: not of a Wafer Cake, by Transubstantiation, Rom. 1, 3.

22. That all true Christians are Saints, and not those whom the Pope onely doth canonize, Rom. 17, Rom. 8, 27. Rom. 2, 15, 31. Rom. 16, 2, and 15. Rom. 15, 25.

23. That Ipse, Christ, the God of peace, and not Ipsa, the Woman, should bruise the Serpents head, Rom. 16, 20.

24. That every soul must of conscience be subjeſt, and pay tribute to ſome Higher Powers, that is, the Magiſtrates which bear the ſword, Rom. 13, 1, 2. &c. and therefore the Pope and all Prelates muſt be ſubjeſt to their Emperours, Kings, & Magiſtrates, unleſſe they will bring Damnation upon their Souls, as Traitors, that reſiſt God and his Ordinance. Rom. 13, 2.

25. That Paul (not Peter) was ordained by the grace of God, to be the chief Apoſtle of the Gentiles, & conſequently of Rome, the chief City of the Gentiles, Rom. 15, 15, 16, and 19, 20, &c. Rom. 11, 14 Rom. 16, 4.

26. That ſome church of Rome may erre, and fall away from the true Faith, as well as the Church of Ieruſalem, or any

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them  
his hel-  
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v. 3. 9.

Kinſmen v. 7, 13. fellow priſoners. v. 7. the firſt fruits of A-  
chaia. where he had preach'd. v. 7. all familiar to him and  
to Tertius. who wrote th. Epi. v. 22. And th.efore they  
came ſo joyfully to meet Paul at Appii forum, hearing that  
he was coming towards Rome, Acts 28, 15.



other particular Church Ro 11, 20,, m  
21, 22:

And seeing ſ new upſtart Church of Rome teacheth in all theſe, and in innumerable other points clean contrary to that which the Apoſtles taught the Primitive Romans, let God and this Epistle Iudge betwixt them and us; whether of us both ſtands in the true ancient Catholike faith, which the Apoſtle taught the old Romans? And whether we have not done well to depart from them, ſo far as they have departed from the Apoſtles Doctrine? and whether it be not better to return to Saint Pauls truth, then ſtill to continue in Romes error? And if this be true; then let Ieſuites, and Seminarie Priests take heed and fear, leaſt it be not faith, but ſaction, not truth, but reaſon, not religion, but rebellion, beginning at Tyber, & ending at Tyburn, which is the cauſe of their deaths: And being ſent from a troubleſome Apoſtaticall Sea, rather then from a peaceable Apoſtolicall Seat, becauſe they cannot be ſuffered to perſwade Subjects to break their oathes, & to withdraw their Alegiance frō their Sovereigne, to raiſe rebellion, to move inſolation; to ſtabbe and poyſon Queens, to kill & murder Kings, to blow up whole States with Gunpowder; they deſperately caſt away their own bodies to be hanged and quar-

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 149. 9.  
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 lib. 5.  
 c. 18.  
 2a Tim

quartered; and (their souls faved, if they  
 belong to God) I wifh fuch honour to  
 all his Saints that fends them. And I  
 have juft caufe to fear, that the miracles  
 of Lipfius two Ladies, Blunt-ftones  
 Boy, Garnets Straw, and the Maids fie-  
 rie Apron, will not fuffice to clear,  
 that thefe men are not Murderers of  
 themfelves, rather then Martyrs of  
 Chrift.

And with what confcience can any  
 Papift count Garnet a Martyr, when  
 his own Confcience forced him to  
 confefle that it was for Treafon, and  
 not for Religion that he dyed? But if  
 the Priests of fuch a Gunpowder Go-  
 fpell be Martyrs, I marvel who are  
 Murderers? If they be Saints, who are  
 Scythians? And who are Cannibals, if  
 they by Catholiques?

But leaving thefe, if they will be  
 filthy, to their filthines ftill: let us (to  
 whose fidelity the Lord hath com-  
 mitted his true Faith a, as a precious  
 depositum) pray unto God that we  
 may lead a holy life, answerable to our  
 holy Faith, in Piety to Chrift, and o-  
 bedience to our King: that if our Sa-  
 viour fhall ever count us worthy that  
 honour to fuffer Martyrdome for his Go-  
 fpells fake: be it by open burning at  
 the Stake, as in Q. Maries dayes: or by  
 fecret murdering, as in the Inquifition  
 houfe; or by outrageous maffacring,

28

(as in the Parisians Mattens) In being blown up with Gun-powder, as was intended in the Parliament-House; we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailtie, and to defend his cause, as that we may seal with our deaths y<sup>e</sup> Evangelicall truth which we have professed in our lives: That in the dayes of our lives we may be blessed by his Word, in the day of death be blessed in the Lord, and in the day of Iudgement, be the blessed of his Father. Even so grant Lord Iesus, Amē

*A divine colloquy between the Soul and her Saviour concerning the effectuall merits of his dolorous Passions.*

Soul.

**L**ord, wherefore diddest thou wash thy Disciples feet?

**Christ.** To teach thee how thou shouldest prepare thy self to come to my Supper.

**S. Lord, why wouldst thou wash them thy self?**

**C.** To teach thee humility, if thou wilt be my Disciple.

**S. Lord, wherefore diddest thou before thy death institute thy last Supper?**

**C.** That thou mightest the better remember my death: and be assured that all the merits thereof are thine.

**S. Lord, wherefore wouldst thou go to such a place, where Judas knew to find thee?**

**C. That**

**John**  
13, 18.  
**Rev.**  
14, 13  
**Matt.**  
26, 5.  
**Rev.**  
22, 30.

**Ioh.**  
13, 14.

**Luke**  
22, 19.

**Ioh.**  
13, 2.

**C.** That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

Ioh.  
18, 1.

**S.** Lord, wherefore wouldest thou begin thy Passion in a Garden?

Gen. 3  
3.

**C.** Because that in a Garden thy sin took first beginning.

Matt.  
26, 40

**S.** Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agony?

Isa. 63  
5.

**C.** To shew that I alone wrought the work of thy Redemption.

Matt.  
26, 4.

**S.** Lord, why were there so many plots and snares laid for thee?

**C.** That I might make thee to escape all the snares of thy ghostly hunter.

Matt.  
26, 42

**S.** Lord, why wouldest thou suffer Judas (betraying thee) to kisse thee?

Gen. 3  
4, 6.

**C.** That by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world.

Matt.  
27, 3.

**S.** Lord, why wouldest thou be sold for thirty peeces of silver?

**C.** That I might free thee from perpetuall bondage.

Matt.  
26, 39

**S.** Lord, why didst thou pray with such strong crying and teares?

Heb. 5  
7.

**C.** That I might quench the fury of Gods justice, which was so fiercely kindled against thee.

Luke  
22, 44

**S.** Lord, why wast thou so affraid, and cast into such an Agony?

**C.** That

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft and so earnestly, that the cup might passe from thee?

Matt.  
26, 39  
42, 44

C. That thou mightest perceive the horreur of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

Gal. 3.  
3.

S. Lord, wherefore didst thou after thy wish submit thy will to the will of thy Father?

C. To teach thee what thou shouldest do in all thy afflictions; and how willingly thou shouldest yeeld to bear with patience that Crosse, which thou seest to come from the just hand of thy heavenly Father.

S. Lord, wherefore diddest thou sweat such drops of water and blood?

Luke  
22, 44

C. That I might cleanse thee from thy staines and bloody spots.

S. Lord, why wouldest thou be taken, when thou mightest have escaped thine enemies?

Luke  
22, 54

C. That thy spirituall enemies should not take thee, and cast thee into the prison of utter darknesse.

Matt.  
3, 25

S. Lord, wherefore wouldest thou be forsaken of all thy Disciples?

Matt.  
26, 56

C. That I might reconcile thee unto

Matt.  
26, 56

unto God, of whom thou wast forsaken for thy sins.

John  
18, 8.

S. Lord, wherefore wouldst thou stand to be apprehended alone?

C. To shew thee, that my love of thy Salvation was more then the love of all my Disciples.

Mark.  
14, 51,  
92.

S. Lord, wherefore was the young man caught by the Souldiers and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?

C. So shew their outrage in apprehending me, and my power in preserving out of their outrageous hands all my Disciples, who otherwise had been worse handled by them, then was that young man.

Mar.  
27, 2.

S. Lord, wherefore wouldst thou be bound?

C. That I might loose the cords of thine iniquities.

Luke  
2, 57.

S. Lord, why wast thou denied of Peter?

C. That I might confesse thee before my father, and thou mightest learn, that there is no trust in man, and that salvation proceeds of my meer mercy.

Luke  
21, 60.

S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cock?

C. That none should despise the means which GOD hath appointed for their conversion, though thy seem never so mean.

S. Lord,

S. Lord, wherefore diddest thou at the  
Cock crowing turn and look upon Peter?

Luke  
22, 61.

C. Because thou mightest know,  
that without the help of my grace, no  
meanes can turn a sinner unto God,  
when he is once fallen from him.

S. Lord, wherefore wast thou covered  
with a purple robe?

Ioh.  
19, 5.

C. That thou mightest perceive  
that it was I that did away thy Scarlet  
fins.

S. Lord, wherefore wouldest thou be  
crowned with thorns?

Isa. 1,  
5.

C. That by wearing Thornes, the  
first fruits of the curse, it might appear,  
that it is I which takes away the sins  
and curse of the world, and crown thee  
with the crown of life and glory.

Matt.  
27, 29.

S. Lord, why was a Reed put into thy  
hand?

2 Pet.  
5.

C. That it might appear that I came  
not to break the bruised Reed.

Rev. 2,  
10.

S. Lord, wherefore wast thou mocked  
of the Iewes?

Matt.  
27, 30.

C. That thou mightest insalt over  
Devils, who otherwise would have  
mocked thee, as the Philistims did  
Samson.

Matt.  
12, 20.

S. Lord, wherefore wouldest thou have  
thy blessed face defilled with spittle?

Matt.  
27, 30.

C. That I might cleanse thy face  
from the shame of sin.

Indg.  
38, 29.

S. Wherefore (Lord) were thine eyes  
hood-winked with a vail?

Matt.  
26, 27.

C. That thy spirituall blindnesse

Matt.  
14, 63.

K k

being

being removed, thou mightest behold the face of my Father in heaven.

Matt.

27, 30.

Matt.

27, 15.

S. Lord, wherefore did they buffet thee with fists, and beat thee with staves?

C. That thou mightest be freed from the strokes and tearings of infernall fiends.

Matt.

27, 39

S. Lord, wherefore wouldst thou be reviled?

C. That God might speak peace unto thee by his word and Spirit.

John

19, 3.

Ila. 53

8.

S. Lord, wherefore was thy face disfigured with blows and blood?

C. That thy face might shine glorious as the Angels in Heaven.

Matt.

15, 15

Matt.

22, 30

Ioh.

19, 1.

Matt.

27, 11

S. Lord, wherefore wouldst thou be so cruelly scourged?

C. That thou mightest be freed from the sting of Conscience, and whips of everlasting torments.

S. Lord, wherefore wouldst thou be arraigned at Pilates Barre?

C. That thou mightest at the last day be acquitted before my Iudgement Seat.

Luke

23, 2.

S. Lord, wherefore wouldst thou be falsely accused?

C. That thou shouldst not be justly condemned.

Matt.

27, 2.

S. Lord, wherefore wast thou turned over to be condemned by a strange Iudger?

C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

S. Where-



S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?

C. That Antichrist (under pretence of being my Vicar) should not exalt himself above all Principalities & powers.

S. Lord, why wouldst thou suffer thy passion under Pontius Pilate, being a Roman President to Cesar of Rome?

C. To shew that the Cesarian and Pontifician policy of Rome should chiefly persecute my Church, and crucifie me in my members.

S. But why, Lord, Wouldst thou be condemned?

C. That the Law being condemned in me, thou mightest not be condemned by it.

S. But why wast thou condemned, seeing nothing could be proved against thee?

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City?

C. That I might bring thee to rest in the heavenly City.

S. Lord, why did the Taxes compell Simon of Cirene, coming out of the field, to carie thy Crosse?

C. To shew the weaknesse whereunto the burthen of thy finnes brought me, and what must be every Christian's case which goeth out of the field of this world toward the

Ioh.

19, 18

Rom.

13, 1.

1 Per.

2, 13.

14.

Luke

23, 2.

Ioh.

19, 1.

Sec.

Note

well

Rev.

11, 8.

Rev.

17, 5.

6, 14.

Ioh.

19, 1.

Luke

23, 34.

Rom.

8, 3.

Matt.

27, 34.

Ioh.

19, 6.

Matt.

27, 34.

Heb.

13, 13.

Luke

23, 35.

Matt.

27, 35.

heavenly Ierusalem.

John 19, 20. S. Lord, why wast thou stripped of thy garments?

C. That thou mightest see how I forsook all to redeem thee.

Luke 23. S. Lord, wherefore wouldst thou be lifted up upon a Crosse?

C. That I might lift thee up with me to Heaven.

Luke 23, 33. S. Lord, wherefore didst thou hang upon a cursed Tree?

Gen. 3 17. C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree.

Luke 23. S. Lord, wherefore wouldst thou hang between two thieves?

C. That thou, my dear soul, mightest have place in the midst of heavenly Angels.

Psalm 130. S. Lord, wherefore were thy hands and feet nailed to the Crosse.

John 20, 25. C. To enlarge thy hands to do the works of rightcousnesse; and to set thy feet at liberty, to walk in the wayes of peace.

Matth. 27, 33. S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens soul?

C. To assure thee, that my death is life into the dead.

John 19, 24. S. Lord, why did not the Sculdiers divide thy seamless coat?

C. To shew that my Church is one without rent or schisme.

S. Lord, wherefore didst thou tast vinegar and gall?

C. That

C. That thou mightest eat the bread of Angels, and drink the water of life.

Matt.  
27, 34.

S. Lord, why saidst thou upon the Crosse, It is finished?

Ioh.  
19, 30.

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

Rom.

10, 4.

2 Cor.

3, 13.

Ioh.

19, 34.

S. Lord, why didst thou cry out upon the Crosse, my God, my God, why hast thou forsaken me?

C. Least thou being forsaken of God, shouldest have been driven to cry in the pains of Hell, Wo, and alas, for evermore.

S. Lord, wherefore was there such a general darknesse when thou didst suffer and cry out on the Crosse?

Matt.  
27, 45.

C. That thou mightest see an Image of those hellish pains which I suffered, to deliver thee from the endless pains of hell, and everlasting chains of darknesse.

2 Per.

2, 4.

Inde

v. 6.

Ioh.

19, 23

S. Lord, why wouldst thou have thine arms nailed abroad?

C. That I might imbrace thee more lovingly, my sweet soul.

S. Lord, how did the thief that never wrought good before, obtain Paradise upon so short repentance?

Luke

23, 43.

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despair.

Luke

23, 39

S. Lord, why did not the other thief

*which hanged as nere thee obtain the like mercy?*

Rom.  
9, 18,  
22.

C. Because I leave whom I will, to harden themselves in their lewdnesse to destruction; that all should fear, and none presume.

Matt.  
23, 50

S. Lord, wherefore didst thou cry with such a loud and strong voice in yeelding up the ghost?

Ioh.  
10, 18  
Luke

C. That it might appear that no man took my life from me, but that I laid it down of my self.

23, 44

S. Lord, wherefore didst thou commend thy soul into thy Fathers hands?

Iohn  
13, 1.  
Matt.

C. To teach thee what thou shouldest do, being to depart this life.

17, 51

S. Lord, wherefore did the vail of the Temple rend in twain at thy death?

Eph.  
2, 14.  
Heb.  
10, 19,  
20.

C. To shew that the Levitical Law should be no longer a partition wall between Iewes and Gentiles: and that the way to heaven is now open to all believers.

Matt.  
27, 51

S. Lord, wherefore did the eath quake, and the stones cleave at thy death?

C. For horreur to bear her Lord dying: and to upbraid the cruell hardnesse of sinners hearts.

Exod.  
18, 25  
Psa. 22  
16.

S. Lord, wherefore did not the Souldiers break thy legs; as they did the Theeves, who hanged at thy right and left hand?

Zach.  
12, 10

C. That thou mightest know that they had no power to do any more unto me, then the Scripture had fore-told that they should do, and I should

I should suffer to save thee.

S. Lord, wherefore was thy side opened  
with a spear?

C. that thou mightest have away  
to come nearer my heart.

S. Lord, therefore ran there out of thy  
precious side blood and a water?

C. To assure thee that I was slain  
indeed, seeing my heart-blood gushed  
out, and the water which compassed  
my heart, flowed forth after it, which  
once spilt, man must needs die.

S. Lord, wherefore ran the blood first  
by thy self, and the water afterwards by  
thy self, out of thy blessed wound?

C. To assure thee of two things:  
1. That by my bloodshedding, iustifi-  
cation and Sanctification were effe-  
cted to save thee: 2. That my Spirit  
by the conscionable use of the water  
in Baptisme, and blood in the Eucha-  
rist, will effect in thee righteousnesse  
and holinesse, by which thou shalt  
glorifie me.

S. Lord, wherefore did the graves open  
at thy death?

C. To signifie, that Death by my  
death, had now received his Deaths  
wound, and was overcome.

S. Lord, wherefore wouldest thou be  
buried?

C. That thy sins might never rise  
up in judgement against thee.

S. Lord, wherefore wouldest thou be

K k 4

buried

lib. 7. Hosi. de vat. hum. lib. 1. enar. 87, 5. b. 10h. 5, c.  
Mat. 17, 51. b. Mat. 17, 60.

Joh.

20, 2.

4 Joh.

19, 34.

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*Matt.* buried by two such honourable Senators, as  
*27, 60.* Nicodemus, and Ioseph of Arimathea?  
*Ioh. 19* C. That the truth of my death (the  
*39, 40.* cause of thy life) might more evident-  
 ly appear unto all.

*Iohn* S. Lord, wherefore wast thou buried in  
*19, 4.* a new sepulchre, wherein was never man  
*Matt.* laid before?  
*27, 60.*

C. That it might appear, that I and  
 not another, arose: and that by mine  
 own power, not by anothers vertue;  
*3 Kings* like him who revived at the touching  
*13, 1.* of Elisbas bones.

S. Lord, wherefore didst thou raise up  
*Matt.* thy body again?  
*28, 6.*

C. That thou maist be assured that  
*Rom.* thy sins are discharged, and that thou  
*4, 25.* art justified.

S. Lord, wherefore did so many bodies  
*Matt.* of thy Saints (which slept) arise at thy Re-  
*27, 32,*  
*35.* surrection?

C. To give an assurance, that all the  
*Acts* Saints shall arise by the vertue of my  
*17, 31.* Resurrection, at the last day.

S. Lord, what shall I render unto thee  
*Pf. 116* for all these benefits?  
*11.*

C. Love thy Creatour, and become  
*Gal. 6,*  
*17.* anew creature.

*The Souls Soliloqui, ravished in contem-  
 plation of the Passion of our Lord.*

W HAT hast thou done, O my sweet Saviour,  
 and aye blessed Redeemer, that thou wast  
 thus betrayed of Judas, sold of the Jewes, ap-  
 prehended as a Malefactor, and led bound as  
 a Lamb to the slaughter? What evill hadst thou  
 done?

com-

committed, that thou shouldst be thus openly  
 traigned, accused falsely, and unjustly condem-  
 ned before Annas and Casphas, the Jewish  
 Priests at the Judgement-Seat of Pilate the Ro-  
 mane President? What was thine offence? Or  
 to whom didst thou ever wrong? that thou  
 shouldst be thus pitifully scourged with whips,  
 crowned with thorns, scoffed with scoutes, re-  
 viled with words, buffeted with fists, and bea-  
 ten with staves? O Lord, what diddest thou de-  
 serve, to have thy blessed face spit upon, and co-  
 vered (as it were) with shame? to have thy  
 garments parted, thy hands and feet nailed to  
 the Crosse; to be lifted up upon the cursed Tree,  
 to be crucified among Theeves, and made to taste  
 gall and vinegar? and in thy deadly extremity,  
 to invite such a Sea of Gods wrath, that made  
 thee to cry out, as if thou hadst been forsaken  
 of God thy Father? yea, to have thy innocent  
 heart pierced with a cruell spear, and thy pre-  
 cious blood to be spilt out before thy blessed  
 Mothers eyes? Sweet Saviour, how much wast  
 thou tormented to endure all this, seeing I am  
 so much amazed but to think upon it! I enquire  
 for thine offence, but I can find none in thee;  
 no, not so much as *gusto* to have been found in thy  
 mouth. Thine enemies are challenged, and none  
 of them dare *rebuere thee of Sin*: Thine Accu-  
 sers (that are suborned) agree not in their wit-  
 nesse, the Judge that condemnes thee, openly  
 cleareth thine innocency; his wife sends him  
 word, that she was warned in a dream, that  
 thou wast a just man; and there ore should take  
 heed of doing injustice unto thee; The Centu-  
 rion that executes thee, confesseth thee of a  
 truth, *so be both a just man, and the very Son of*  
*God*. The Thief that hangeth with thee; judi-  
 feth thee; *that thou hast done nothing awisse*.  
 What is the cause then, O Lord, of this thy cruel  
 Ignominy, Passion, and Death? I, O Lord, I am  
 the cause of these thy sorrows; my sins wrought  
 thy shame, mine iniquities are the occasion of  
 thy injuries. I have committed the fault, and  
 thou art plagued for the offence; I am guilty, &c

K k 5

thou

1 Pet.  
2, 22.Ioh. 8  
46.Matt.  
27, 29

thou sufferest the death: I have done the crime,  
 and thou hangedst on the Crosse. Oh the deep-  
 nesse of Gods love! Oh the wonderfull dispo-  
 sition of heavenly grace! Oh the unmeasurable  
 measure of divine mercy! The wicked trans-  
 gresseth, and the just is punished; the guilty is  
 let escape, and the innocent is a-raigned: the  
 malefactor is acquitted, and the harmlesse con-  
 demned; what the evil Man deserved, the good  
 man suffereth: the servant doth the fault, the  
 Master endures the stroke. What shall I say?  
 Man sinneth, and God dieth. O Son of God!  
 who can sufficiently expresse thy love? or com-  
 mend thy pity? or extoll thy praise? I was proud,  
 and thou art humbled: I was disobedient, and  
 thou becamest obedient: I did eat the forbidden  
 fruit, and thou didst hang on the cursed tree;  
 I played the glutton, and thou diddest fast: E-  
 vill concupiscence drew me to eat the plea-  
 sant Apple, and perfect charity led thee to drink  
 of the bitter Cup. I assayed the sweetnesse of  
 the fruit, and thou diddest taste the bitter-  
 nesse of the gall: Foolish Eve smiled when I  
 laughed; but blessed Mary wept, when thy  
 heart bled and died. O my God, here I see thy  
 goodnesse, and my badnesse: thy Iustice, and  
 my iniquities: the impietie of my flesh, the Pie-  
 ty of thy nature. And now, O blessed Lord,  
 that thou hast endured all this for my sake; What  
 shall I render unto thee for all thy benefits  
 bestowed upon me a sinfull sou? Indeed,  
 Lord, I acknowledge, that I owe thee already  
 for my Creation, more then I am able to pay,  
 for I am in that respect bound with all my  
 powers and affections to love and to adore  
 thee. If I owed my self unto thee, forgiving  
 me my self in my creation? what shall I now  
 render unto thee, forgiving thy self for me to  
 so cruel a death, to procure my redemption?  
 Great was the benefit that thou wouldest create  
 me of nothing, but what tongue can sufficiently  
 expresse the greatnesse of his grace: that thou  
 diddest redeem me with so dear a price, when  
 I was worse then nothing? Surely, O Lord, if  
 I cannot pay the thanks which I owe thee;  
 (and



(and who can pay thee, who bestowest thy graces without either respect of merit, or regard of measure ? ) it is the abundance of thy blessings that makes me such a bankrupt, that I am so far unable to pay the principall, that I cannot possibly pay so much as the interest of thy love.

BUT, O my Lord, thou knowest, that since the lose of thy Image, by the fall of my first unhappy parents, I cannot love thee with all my might, and my mind, as I should : therefore as thou diddest first cast thy love upon me, when I was a child of wrath, and a lump of the lost and condemned world : so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections : that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to pay thee in such a manner, as thou vouchsafest to accept in mercy ; that I may in truth of Heart, love my Neighbour for thy sake, and love thee above all for thine own sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine own most precious blood, O Lord, let me never forget thine infinite love, and this unspeakable benefit of my redemption, without which, it had been better for me never to have been, then to have any being.

And seeing that thou hast vouchsafed me this assistance of thy holy Spirit ; suffer me O heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the ears of my Lord. If thou, O Father, despisest me for mine iniquities, as I have deserved, yet be mercifull unto me for the merits of thy Son, who, so much for me hath suffered, What if thou seest nothing in me but misery, which might move anger and passion ? Yet behold the merits of thy Son, and thou shalt see enough to move thee to mercy & compassion. Behold the misery of his incarnation, & remit thy misery of my transgression : And as oft as thy wounds of thy Son appear

appear in thy sight; Oh, let the woes of my sins be hid from thy presence. As oft as the rednesse of his blood glitters in thine eyes; Oh let the guiltinesse of my sinne be blotted out of the Book. The wantonnesse of my flesh provoked thee unto wrath: Oh, let the chastity of his flesh perswade thee unto mercy: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy; for what can man deserve to suffer, which God, made man, cannot merit to have forgiven? When I consider the greatnesse of thy Passion, then do I see the tuenesse of that saying: That Iesus Christ came into the world to save the chiefeſt sinners. Darest thou then, O Cain, say, that thy sins are greater then may be forgiven? thou lyest like a murderer: The mercies of one Christ are able to forgive a whole world of Cains, if they will believe and repent. The sins of all sinners are finite: the mercies of God are infinite: Therefore, O Father, for the bitter death and bloody passions sake, which thy son Iesus Christ hath suffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for, Neither shall mine importunity cease to call and knock, with the man that would borrow the loaves, untill thou arise and open unto me thy gates of Grace. And if thou wilt not bestow on me the loaves; yet O Lord, deny me not the crums of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy benefits, but that I love thee in the truth of my inward heart, (whercof a new Creature is the trueſt outward testimony) and that is as easie for thee to make me a new creature, as to bid me to be such: Create in me, O Christ a new Heart, and renew in me a new spirit: and then thou

then shalt see how ( mortifying old Adam, and his corrupt lusts ) I will serve thee as thy new Creature, in a new life, after a new way : with a new tongue, and new manners : with new words ; and new works ; to the glory of thy Name, and the winning of other sinfull souls unto the Faith by my devout Example.

Keep me for ever, O my Saviour, from the torments of Hell, and Tyranny of the devill. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy kingdom. Receive me then into that most joyfull Paradise, which thou didst promise unto the penitent thief : which at his last gaspe upon the Crosse, so devoutly begged thy mercie and admision into thy Kingdom. Grant this, O Christ, for thine own names sake : to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever, Amen.

### The Chief

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